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REV. R. H. EVANS.

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FOREWORD.

LIFE AND TRUTH are bookless. Each life is an epistle, known and read of a circle of acquaintance. This book will be read for the most part by those who knew Mr. EVANS, and it is designed to perpetuate the congenial and Christian influence of a life whose service has passed to the Beyond. My Father had no thought of adding to the world's pile of literature. He was very modest. He wanted only to give himself in this epistle of type back again to the audience of family, kindred, and friends. In his last sickness he expressed to me the desire that certain representative sermons, which he had preserved with care, be published. His basis of selection was not any standard of excellence in style and thought; rather it was the good he felt he had accomplished through the sermon. Critical times reveal the true passion of life. Making this selection in his last weakness, he handled the sermons with a love and kindness as if they were personal beings. They were works of love and he loved his works. The reader must not forget that he lived and loved these words, and that they are clothed with his personal life. He also preserved autobiographical material, which is included in this book. He asked that no undue praise be given him in remarks or in published articles. He was sincere when he said, "I have been a very common and unworthy man, saved by the grace of God." And just because of this I am confident it does him no wrong to admit to this book words of sincere appreciation

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o lyfrau digon cyffredin i dori fy newyn. Yr oedd fy holl fryd yn rhedeg ar esboniadau, llyfrau duwinyddol, a hanesyddol; hefyd byddwn dipyn yn hoff o athroniaeth, a llyfrau dadleuol. Yr oedd fy awydd i ddarllen yn angherddol. Pe gwelwn ddwsin o blant yn chwarae buasai yn well genyf fod uwch ben llyfr da na myned atynt.

Daethum i'r wlad hon gyda fy rhieni yn 1838. A daethom ar ein hyniawn i Centreville, Gallia Co., Ohio, lle y buom yn aros am rai blynyddau. Wedi hyn, symudasom i ardal Sardis, yn yr un Sir, a chael fy magu i fyny ar fferm. Yn eglwys fach Sardis y cefais fy nerbyn yn gyflawn aelod. Yma y bum yn cofio am angau y groes wrth fwrdd yr Arglwydd am y tro cyntaf. Yma y bum yn gweddio yn gyhoeddus gyntaf, ac yma y bum yn pregethu y bregeth gyntaf. Yn y lle hwn mewn capel log bychan y cefais y profiadau mwyaf melus.

Bydd y capel bach dinod hwn byth yn gysegredig yn fy ngolwg. Cefais fy nerbyn i gymundeb pan yn 16 mlwydd oed. Yr oedd rhyw ysfa am bregethu ynof er yn blentyn. Byddwn yn treulio cryn dipyn o fy amser pan yn un bach gyda taid a nain. Yr oedd fy nhadcu yn glochudd yn yr eglwys sefydledig, a byddwn yn myned gydag ef i'r llan, ac yn cofio cryn lawer o'r hyn a ddywedid gan yr offeiriad, a'r wythnos hono gwnawn gasglu plant pentref dinod Pontlanio at eu gilydd i gael pregethu iddynt; a chan y byddwn am gael fy nghydnabod yn offeriad, gwisgwn grys nhadcu i fod yn debyg iddo. Gwnawn bob ymdrech i ddynwared yr offeiriad, ac adrodd darnau gwasgaredig a ddarllenid ganddo yn y llan. A byddwn yn dal y llyfr gweddi cyffredin yn fy llaw, er na allwn ddarllen gair o hono. Un noswaith—nos Sul, os wyf yn cofio—yn Nghapel Blaenplwyf, yr oedd y pregethwr mewn hwyl anarferol, ac aeth rhai yn

y gynnulleidfa i folianu. Ni welais y fath beth o gwbl yn y llan. O hyny allan yr oeddwn am gael fy adnabod fel pregethwr Methodistiaid. Gwisgwn gadach gwyn am fy ngwddf, a chafodd crys taid lonydd genyf o hyny allan, a chafodd y llyfr gweddi cyffredin ei newid am Feibl a Llyfr Hymnau. Cyn dechreu pregethu byddwn yn gorchymyn i'r plant i dori allan i folianu, pan glywent fi yn dechreu codi fy llais. Dechreuwn y bregeth mewn llais hynod o isel, fel pob pregethwr mawr a welwn, ac yna awn ati i waeddi, oblegid credwn fod nerth y bregeth mewn gwaeddi a churo yr ystyllen a'r llyfr oedd o fy mlaen. Yr oeddwn wedi tori lle yn y clawdd i fod yn bwlpudd, ond costiodd y pwlpudd hwn i mi yn lled ddrud, oblegid cefais gurfa dost gan nain am dori y clawdd. Ond cedwais yn mlaen gyda y pregethu er pob peth. Byddwn ambell dro yn cymeryd cwn bychain a chathod oedd gyda y plant, i'w bedyddio; ond cas beth genyf oedd bedyddio eath, oblegid byddai bron bob amser yn crafu. Aeth y plant yn raddol i beidio molianu; er i mi waeddi fy ngore, byddent yn hollol ddistaw, ac un tro aethum i lawr atynt mewn tymer go ddrwg a dechreuais eu curo, ac yn fuan cefais ddigon o swm, ond collais fy ngwrandawr.

Sylwn fod pregethwr mawr yn dod at y capel ar gefn ceffyl; ond nid oeddwn yn gweled fod modd i mi gael ceffyl.

Ond yr oedd gan nhadcu asyn bychan yn pori ger llaw, a meddyliais y gwnawn farchogaeth yr asyn. Aethum i baratoi ffrwyn a'i ddysgu i gymeryd ei arwain, ac edrychai y creadur bach mor ddiniwaidd ag oedd raid; a rhyw ddiwrnod rhoddod hysbysrwydd y byddwn yn pregethu yn ngodre y cae. Ymgasglodd cryn lawer o blant ynghyd, a bwriadwn inau wneyd fy ymddangosiad iddynt yn yr arddull mwyaf pregethwrol, ar gefn asyn; ond trodd allan yn hynod aniben, oherwydd mor fuan ag yr aethum

ar ei gefn, cychwynodd ymaith gyda holl nerth ei draed. Collais fy het, a daeth y plant ymlaen i weled yr olygfa. Gwaeddwn a fy holl nerth, Ho; Stopiwch yr asyn. Cydiwch yn ei ben. Ond ni wnai y plant ond rhedeg oddi ar y ffordd a chwerthin. O'r diwedd cefais fy nhaflu bendramwnwgl i ganol ffynon o ddwfr, dros fy mhen am clustiau. Ni bum ar gefn asyn byth ar ol hyn. Yr oedd ynof syched mawr am wybodaeth, a gallaf ddyweyd fy mod yn efrydydd naturiol. Byddwn yn cael ysgolion dyddiol fel plant eraill y gymydog-aeth, ond nid oedd y rhai hyn yn ddigon i dori fy syched; yr oedd ynof awydd cryf am fyned i ryw athrofa, ond nid oedd gan fy rhieni arian nac ewyllys at hyn. Credent y gwnawn efrydu yn rhy galed, a cholli fy iechyd, ac na wnai hi dalu yn y pen draw; felly cefais fy nghadw i weithio yn galed, a darllen llyfrau yn y nos wrth oleu, *pine torch*, a bu hyn yn anfantais i mi drwy fy oes. O na buaswn wedi cael y manteision y mae bechgyn yn gael yn awr. Cefais ganiatad i bregethu yn mis Tachwedd yn y flwyddyn 1855. Cefais fy magu i fyny ar fferm, ac wedi dod i fy oed bum yn gweithio gwaith saer am wyth mlynedd, y tair blynedd cyntaf mewn *wagon shop*, yna aethum i weithio tai, ac ar ol dechreu pregethu aethum i weithio dodrefn o bob math, a gwneyd eirch i'r rhai fyddai yn marw yn y gymydog-aeth; a byddwn yn aml yn cyflawni y gwasanaeth crefyddol, yn Gymraeg neu yn Saesonig yn gystal a gwneyd gwaith *undertaker*.

Cefais fy nerbyn yn aelod Cymanfa yn Cincinnati, Ohio. Hydref, 1856; a chefais fy ordeinio yn Nghymanfa Jackson, O. yr hon a gynhaliwyd yn Moriah, Mai 24-26, 1861. Yr un amser ag y cafodd y Parch. T. C. Davies, Pittsburgh, ei ordeinio. Bum yn pregethu yn deithiol yn Gallia a Jackson am yn agos i bum mlynedd.

Yn ystod yr amser cefais gymaint o barch a derbynaiad

ag oedd fy ngallu am cymwysderau fel pregethwr yn hawlio, os nid mwy, a rhyw gymaint o brawf fod Duw yn bendithio fy ngweinidogaeth.

Gwnaf goffau un amgylchiad neu ddau. Pan yn pregethu yn Soar ryw bedair milldir i'r Dwyrain o Oak Hill, ar brydnawn Sabbath cefais dipyn o rwyddineb, a gofynodd Daniel Jones y blaenor a wnawn i bregethu yn yr hwyr; yr amser hono, yn y wlad, ni byddai pregethu ar nos Sul; ond gan fod y tywydd yn ddymunol a'r lleuad yn llawn, meddylwyd mai da fyddai cael odfa. Addewais y gwnawn bregethu. yr oedd *blast furnace* yn ymyl, a chryn lawer o fechgyn Cymry yn gweithio ynddi a rhai o honynt yn lled annuwiol. Rhoddwyd hysbysrwydd y buaswn yn pregethu yn yr hwyr. Daeth llawer o bobl ieuainc yn nghyd, ac yn eu mysg amryw o fechgyn y *furnace*. Cefais ryw deimlad hynod wrth weddio. Cymerais Preg. xii. 1 yn destyn, a rhyw nerth anarferol i bregethu, ac ar ol bod yn pregethu am ryw haner awr, torodd rhyw ferch ieuanc allan i folianu, ac yn fuan gwnaeth eraill ymuno, a buwyd yn y capel hyd haner nos yn canu a gweddio. Yn nghanol y molianu, y canu, a'r gweddio, gwelwn ddyn ieuanc yn hynod o aflonydd, yn fuan aeth allan trwy y drws, a golwg lled wyllt arno. Yn mhen mis yr oeddwn yn Soar drachefn, a gwnaethum ymholiad yn nghylch y bachgen. "O," meddent, "mae y bachgen drwg hwnw wedi dod yn aelod o'r eglwys." Pan ofynes paham yr aeth allan o'r capel, dywedent fod yn rhaid iddo fyned allan neu waeddi; ac ar ol myned allan iddo redeg bob cam am tua dwy filldir o ffordd, a myned i'r gwely; ar ol aros yn y gwely am tuag 20 mynyd, iddo neidio i lawr, gwisgo am dano a myned allan, a myned ar ei liniau i weddio yn ymyl *shock o gorn*, am amser hir, a bod mewn helbul drwy y nos. Y nos Sabbath hwn drachefn, dymunodd y brodyr yn Soar

arnaf bregethu, sef yn mhen mis ar ol y tro cyntaf, a gwnaethum gydsynio gan gymeryd yn destyn, 2 Cor. viii. 9 a theimlwyd yr un dylanwad grymus, ac arhoswyd yn y capel y tro hwn eto hyd haner nos, yn pregethu, canu, gweddio, gorfoleddu, a gofyn pa beth i'w wneyd i fod yn gadwedig; a chlywid sain can a moliant gan rai wrth fyned adref.

Y mae bryniau Gallia a Jackson, lle y treuliais fore fy oes, a lle y cefais gymaint o gysur crefyddol, a chymdeithas felus hen gyfeillion, yn gysegredig yn fy ngolwg.

Byddwn yn cymeryd rhan mewn dadleuon (debates) yn mysg y Saison cyn bod yn 15 oed, a bu hyn yn lles i mi fel rhesymwr a siaradwr, ond feallai iddo fod yn ddrwg mewn cyfeiriadau eraill.

Mai 10, 1860, ymunais mewn priodas gyda Sarah Alban, merch i Thomas ac Ann Alban, ger Centreville, Ohio. Noswaith cyn y briodas, cefais fy nghymeryd yn glaf iawn, ac yr oeddwn yn nghanol y *typhoid fever* pan yn priodi. Nid oeddym yn teimlo i oedi y briodas, am fod dros gant wedi cael eu gwahodd, a llawer o baratoadau wedi cael eu gwneyd. Yn yr un wythnos, derbyniais wahoddiad o eglwys Columbus, Ohio, i ddod i lanw y pulpud iddynt am ddau fis. Atebwyd y llythyr gan y meddyg, ac ar ol gwella aethum atynt am ddau fis; ac wedi aros un mis rhoddasant i mi alwad i'w bugeilio; a hyny cyn i mi gael fy ordeinio. Atebais yr alwad yn gadarnhaol, ac yn mis Hydref, 1860, dechreuais ar fy ngwaith yn fy maes newydd, fel olynnydd i'r Parch. David Williams fu wedi hyny yn weinidog yn Milwaukee a Chicago. Treuliais wyth mlynedd a haner o amser dedwydd yn eu mysg, a chafodd fy llafur, i fesur, ei fendithio.

Yn 1869 derbyniais alwad o eglwys y T. C. yn Johnstown, Pa. Yn 1874 derbyniais alwad oddi wrth eglwys

y T. C. yn Hyde Park, Pa., ac yn nghanol marweidd-dra masnach, pan nad oedd haner glowyr Pennsylvania yn enill digon i gael bara, heb son am ddim arall.

Yn 1878 cefais alwad gan eglwys Jerusalem, ac eglwys Bethesda, yn Wisconsin, a bum yn bugeilio y ddwy eglwys hon am naw mlynedd, gyda gradd helaeth o gysur, a pheth llwyddiant. Derbyniwyd yn ystod yr amser, dros 30 o'r byd, a tua yr un nifer o'r plant, heblaw 30 mewn un flwyddyn trwy lythyrau, sef yn mron yr oll o eglwys Salem, oedd o fewn milldir i Jerusalem. Tra yn Columbus, O., cynyddoedd yr aelodau dros 50, a'r rhan fwyaf o'r byd, heblaw llawer a dderbyniwyd trwy lythyrau. Aeth y capel yn fuan yn rhy fach, a bu raid ei helaethu.

Hefyd ychwanegwyd cryn lawer at rif eglwys Johnstown, ac eglwys Hyde Park yn yr amser y bum yn llafurio yn eu mysg, a pha ddaioni bynag a wnawd, i Dduw y bo y diolch. Yr oedd genyf frodyr anwyl a chyfeillion hoff yn Johnstown, yn neillduol y diacon fyddlon, cywir a didderbyn wyneb John Llewellyn. Cefais amser dedwydd yn Hyde Park, a pharch uwch law fy nheilyngdod; a chryn lawer o ddyddordeb yn y Gymdeithas Athronol.

Yn 1887 cefais alwad o eglwys y T. C. yn Cambria, Wis., ac ar ol cryn lawer o bryder, ofn, a gweddio, derbyniais hi, gyda dymuniad calon am i Dduw fendithio fy llafur. Yn un peth, teimlwn fy mod yn nesau yn mlaen mewn dyddiau, a bod fy nhymor i weithio gydag achos Crist, yn lled agos i'r terfyn. Caniataed fy Nhaf nefol i mi fod yn foddion i ddwyn llawer at y Gwaredwr cyn marw, a bydded i mi deimlo mwy o ddylanwad sancteiddiol yr Ysbryd Glan ar fy enaid.

Cyn ymadael o Hyde Park, gwnaethum adduned i'r Arglwydd y gwnawn roddi deg y cant o fy enillion, neu o fy *income*, at achosion da. Ni byddwn_y rhoddi y

swm bob blwyddyn, am na byddai dim yn neillduol yn galw; ond blynyddau eraill byddwn yn cyfranu rhagor i wneyd hyn i fyny. Cyfanswm y cyfraniadau ydynt: \$3,366.18, o'r flwyddyn 1878 hyd 1907. Bum lawer gwaith yn glaf yn ystod fy mywyd, a chefais rai twymynau trymion. Yr oeddwn yn well wedi gadael Ohio, a chefais iechyd lled dda yn Wisconsin. Bum yn ceisio pregethu lawer gwaith pan yn mron yn rhy wan i sefyll ar fy nhraed. Yn nechreu mis Medi, 1876, aethum ar ymweliad o Hyde Park, Pa., i Columbus, O., a chefais fy nghymeryd yn glaf ar y *train*. Yr oeddwn i bregethu yn Newark ar fy ffordd, a daeth y diacon parchus, Robert R. Owens gyda cherbyd at y *depot* i fy nghyfarfod i fyned a mi i'w dy. Yr oeddwn ar y pryd mewn twymyn uchel, ond gan fod llawer o bobl yn y capel yn dysgwyl am danaf, aethum ati i geisio pregethu. O dan yr amgylchiadau nid oedd hyn yn rhinwedd ynof, ond ffolineb yn hytrach.

Wedi cyraedd ty Mr. Owen aethum i'r gwely ar un waith, heb fod yn alluog i ddod o hono am dair wythnos neu fis. Yr oedd fy nghustudd yn ymddangos yn hynod o fygythiol, a phan gyrhaeddodd y newydd Hyde Park, aeth y teulu i grio, ac aeth fy ngwraig a fy mhlant, bob un ar ei ben ei hun, i weddio ar Dduw am iddo arbed fy mywyd; ac aeth eglwys Hyde Park i weddio, a gwnaeth Duw eu gwrando. I'w enw mawr y byddo y clod. Pan ddaeth meddyg i fy ngweled, yn gyntaf oll gofynodd a oeddwn i yn arfer yfed diod feddwol, a phan atebais fy mod yn llwyr ymwrthodwr, dywedodd, "Bydd hynny yn fantais fawr i chwi yn awr." Nis gallaf byth anghofio y caredigrwydd a ddangoswyd i mi gan y teulu. Aethant i lawer iawn o drafferth gyda mi, ac ni fynent dderbyn *cent* o gydnabyddiaeth. Pan aethum i holi Mr. Owen am y *doctor bill*, cefais fod eglwys Newark wedi ei dalu, ac

yr oedd ganddynt mewn llaw \$12.00 dros ben, a phenderfynwyd fod y swm hwn yn cael ei roddi i mi.

Gwnaethant ddangos yr holl garedigrwydd hwn i mi yn enw dysgybl, ac am fy mod yn weinidog i Grist. Yr oedd y cwestiwn yn codi yn fy meddwl, a oeddwn i yn deilwng o'r fath garedigrwydd? Wedi i mi enill digon o nerth i ddod o'r gwely, cymerais afael mewn Beibl oedd yn yr ystafell, a darllenais Ps. 103 gyda blas anarferol.

Ar diwrnod cyntaf yr aethum at y bwrdd, gwelwn yn *Y Drych*, hanes marwolaeth y Parch. Robert Williams, Moriah, un y cefais y fraint o wrando arno yn pregethu am 20 mlynedd, ac effeithiodd y newydd yn drwm ar fy meddwl.

Cambria, Ebrill 9, 1889.

Nid oes ac ni bu genyf ond cof gwael. Dyma barodd i mi fyned ati i ddarllen fy mhregethau. Pan yn pregethu yn deithiol yn Jackson, O., nid oedd arnaf angen papyr, am fod genyf ddigon o amser i osod pregethau yn fy nghof; ond ar ol i mi fyned yn Weinidog sefydlog i Columbus, a pharatoi dwy bregeth newydd ar gyfer pob Sabbath, heblaw araeth ar gyfer nos Fercher, teimlwn ei bod yn fethiant arnaf.

Yn ngwyneb hyn yr oeddwn yn cymeryd fy nhemtio ar adegau i gymeryd defnyddiau o faes dynion eraill, neu fod y pregethau o ddiffyg amser yn dra arwynebol, ac felly heb fod yn werth eu cofio nai traddodi. Yn mhellach, wrth dreulio yr holl amser i geisio cofio pregethau, nid oeddwn yn cael amser i ddarllen, a byddai cylch fy ngwybodaeth yn cael ei gyfyngu i'r bregeth. Yr oeddwn yn cael fy mod yn alluog i gofio drychfeddylliau, a bod genyf allu ar eu pwys i ffurfio syniadau i mi fy hun, felly aethum ati i gyfansoddi un bregeth yr wythnos, a'i darllen yn¹lle ei chofio. Ar gyfer yr odfa arall ni wnawn ond

meddwl am adnod, edrych ar ei chynwys, ai chysylltiadau, nodi y materion a fyddai yn gorrwedd ynddi ar ddarn o bapyr, a bod yn lled ofalus wrth wneyd y rhaniadau, a meddwl digon. Cymerai hyn tua tair awr o amser. Gwnawn edrych yn awr a phryd arall ar y papyr bychan hwn i feddwl ar y materion. Yn y pwlpud teimlwn yn hollol rydd, heb un ymgais i gofio geiriau, ac os cawn dipyn o hwyl, byddai yr oll a ddarllenais yn ystod fy mywyd, yn dal cysylltiad a'r testyn, yn rhedeg i fy meddwl, ac ar amserau byddwn, a byddaf eto, yn cael syniadau newydd hollol ar y pryd, a'r rhai hyny yn well na dim oeddwn wedi feddwl yn flaenorol. Ar ol blynyddau lawer o brofiad, yr wyf yn hollol argyhoeddedig na ddylid beio pob pregethwr am ddarllen ei bregethau. Y mae gan bob un ei ddawn ei hun. Mae rhai pregethwyr pe aent i ddarllen eu pregethau, ni byddent yn werth; a gwhai eraill wneyd eu hunain yn hollol ddifudd, wrth ymwrthod a'r papyr. Nid, a yw pregethwr yn darllen ei bregethau yw y cwestiwn mawr, ond pa fodd y mae yn darllen. Pe buaswn i yn parhau i beidio darllen fy mhregethau, buaswn wedi lladd fy hun fel pregethwr. Wedi gwneyd arferiad o'r darllen, yr oeddwn yn cael mwy o amser i gasglu gwybodaeth allan o lyfrau, a hyny yn fy ngalluogi i wneyd gwell pregethau, ac erbyn hyn yr wyf wedi trysori fy meddwl a chryn lawer o wybodaeth, ac wedi ymgynabyddu a gwahanol faterion, fel y gallaf bregethu yn hwylus heb ond ychydig neu ddim papyr. Gallaf dystio i rai o'r pregethau mwyaf a draddodais yn fy mywyd gael eu darllen bob gair, er fod rhai yn y gynulleidfa yn meddwl nad oeddwn yn darllen ond ail i ddim.

Gwn am rai pregethwyr wedi colli eu nerth a myned yn ddilafur, drwy ymwrthod a phapyr. Nid yw Duw wedi gwneyd yr un dau bregethwr yr un fath.

Ar ol ymryddhau oddi wrth eglwys Cambria, ar ol

wyth mlynedd o fugeiliaeth, nid oedd genyf feddwl am dderbyn galwad oddi wrth un eglwys mwy, ond byw yn Cambria, a phregethu mewn gwahanol fanau fel y byddai galwad; a chan fod amryw o eglwysi o gwmpas yn am-ddifad o weinidogaeth, teimlwn fod genyf ddigon o le i wneyd daioni, ac ymryddhau oddi wrth gyfrifoldeb bugeiliaeth. Teimlwn fy mod wedi myned ymlaen mewn dyddiau, a bod 35 o flynyddau o wasanaeth bugeiliol yn ddigon. Ond yn mis Ebrill, 1896, estynwyd galwad i mi o Peniel a Carmel dwy eglwys yn Picatonica, Wis. A chan eu bod yn hynod o daer ac unfrydol am i mi ddod, a meddwl fod Rhagluniaeth yn agor y drws, a bod arnynt fawr angen am ryw un, tueddwyd fi i dderbyn yr alwad, a dechreuais ar fy ngwaith yn y maes hwn y Sabbath cyntaf yn Mai; yn nghanol croesaw a charedigrwydd.

. *Gwahoddiad i ddwy Gymanfa.*

Yn 1895 cefais wahoddiad oddi wrth ddwy Gymanfa, sef Cymanfa Ohio, yr hon a gynhaliwyd yn Venedocia, Van Wert, O., Hydref 1-4; a Chymanfa New York, a gynhaliwyd yn Granville, Vt., Hyd. 11-13. Trefnwyd cyhoeddiad i mi o fewn cylch y ddwy Gymanfa, a bum am ddau fis-Medi a Hydref, yn pregethu yn y gwahanol eglwysi, a chefais fy lloni yn fawr gan garedigrwydd y brodyr, a chefais les i fy ysbryd.

Ymweliad a Chymru.

Yn 1893 aethum ar ymweliad a Chymru. Cychwynwyd o New York, ar fwrdd y *Servia*, Mai 9, a glanio yn Liverpool, Mai y 18, a chael y derbyniad mwyaf cynes. Bum mewn pedair Cymanfa, a dau gyfarfod Misol. Trefnwyd Cyhoeddiad i mi mewn pump o siroedd, ond nid oeddwn yn gallu myned trwyddynt yn fanol. Pregethais 99 o weithiau.

Cychwynais yn fy ol ar fwrdd y *Majestic*, Awst 31,

wedi treulio ychydig dros dri mis o amser yn ngwlad fy nhadau.

Mae Cymru yn lle dymunol iawn ar lawer cyfrif. Yr oedd y golygfeydd hardd a mawreddog i mi yn newydd a dymunol.

Ac yr oedd llawer man y sangwn arno yn gysegredig yn fy ngolwg. Boddhad nid bychan i mi oedd cael pregethu yn rhai o'r capeli hardd, i gynnulleidfaodd lluosog. Cefais garedigrwydd digymysg yn mhob man y bum. Gwlad anwyl yw Cymru wedi y cwbl. Ni chefais hi o ran ei hagwedd grefyddol, y peth oeddwn wedi feddwl, ond credwyf fod fy nisgwyliad yn llawer rhy uchel.

Picatonica, Rhagfyr 21, 1898.

Dyma fi heddyw wedi cyraedd fy 70 mlwydd oed, a theimlwyf fy mod wedi croesi y llinell, oblegid, "Yn nyddiau ein blynyddoedd y mae deng mlynedd a thri ugain." Yr wyf wedi bod yn meddwl ganoedd o weithiau a wnawn i gyraedd yr oedran hwn; a meddwl ei fod yn bell iawn ar un adeg, ond yn dyma fi wedi ei gyraedd. Fe fum yn ieuanc, ond yn awr yn hen. Yr wyf yn teimlo fel teithiwr mewn *station*, a'r *train* ar ol ei amser, a neb yn gwybod pa bryd y daw, a phob swn yn peri i mi feddwl ei fod yn dod. Felly o hyn allan, bydd pob cur a phoen a deimlwyf yn peri i mi feddwl fod angau yn ymyl; ac nid wyf i ddisgwyl o hyn allan ond poen a blinder ar y ddaiar hon.

Bydded i hyn weithio er daioni, ac yna pob peth yn dda. Yr wyf yn cofio am danaf yn fachgen ar aelwyd fy rhieni, yna yn ddyn ieuanc wedi gadael cartref, yna myned i'r ystad briodasol, ac yna dod yn dad i 7 o blant, a'r rhai hyny oll o gwmpas y bwrdd. Ond yn awr mae fy mhlant wedi fy ngadael, fel nad oes ond fy anwyl briod a minau gyda ein gilydd erbyn hyn, ac felly yr

ydym yn diweddu ein taith yr un fath ag y dechreuwyd hi mewn un ystyr, ond yn wahanol iawn mewn ystr arall. Mae diwedd llwybr yn dra gwahanol i'w ddechreuad. Wedi cyraedd y tri ugain a deg, y mae yn naturiol i mi edrych yn ol. Gwna dyn ieuangc edrych yn mlaen, ac y mae ganddo gynlluniau a bwriadau lawer i'w gweithio allan, ond ar ol myned yn hen, mae pob cynllunio wedi darfod, a gwna' ollwng pob cynllun daearol o'i law, a throsglwddo llafur ei fywyd i'w blant, ac yn lle edrych yn mlaen, gwna edrych yn ol a byw yn y gorphenol. Mae y lle y cafodd ei fagu, a'r capel y bu ynddo yn addoli yn more ei oes yn dod yn fwy cysegredig yn ei olwg.

Gwna y cof alw cyfeillion bore oes allan o'u beddau, a bydd yn caru siarad am danynt, a chyda teimlad o alar, yn dyweyd wrtho ei hun:

"Torf o'm brodyr sydd yn gorwedd,
Yn y bedd, anghofus dir."

Bydd yn teimlo yn unig, ac os yn dduwiol, teimla hiraeth am y nef. Wrth edrych yn ol i'r gorphenol, gwna llawer peth wthio ei hun i fy meddwl:

1. Yr wyf yn gweled llawer iawn o golliadau, mewn meddwl, gair, a gweithred; a llawer o esgeulusdod, a chamsyniadau.

2. Yr wyf yn gweled llawer iawn o rwymau arnaf i ddiolch i fy Nhad nefol, am ei holl ddaioni i mi, a'i ofal am danaf. Bu Duw yn hynod o dda i mi er fy holl goll-iadau. Yr wyf yn diolch iddo yn un peth am ras ataliol, yn fy nghadw rhag cyflawni pechodau rhyfygus. Yr oedd digon o lygredd yn fy natur i dynu gwarth arnaf fy hun, ac ar achos, ond ni oddefodd Duw i hyny gymeryd lle. Diolch iddo am ddiogelu fy nghymeriad.

3. Teimlwyf i ddiolch i Dduw am ei ofal am danaf yn ngwynneb llawer o waileddau, yn ystod fy ngyrfa

weinidogaethol. Nid wyf wedi cyfarfod a phrofedigaethau fel rhai o fy mrodyr. Yr wyf yn meddwl am yr amser yr oeddwn yn dechreu pregethu, a'r modd yr oeddwn yn cael galwad oddi wrth y naill eglwys ar ol y llall, yn hollol ddi-drafferth: Ond erbyn hyn, y mae yr alwad ddiweddaf wedi ei derbyn. Galwad i ymddangos ger bron Duw fydd y nesaf. Mae y cwestiwn wedi dod ataf lawer gwaith, A gefais i fy ngalw i bregethu, neu a wnaethum i ymgymeryd ar gwaith oddi ar amcan cywir? Yr wyf yn sicr o rai pethau:

1. I mi deimlo awydd cryf i bregethu, ac yr oedd bod yn bregethwr yn fwy peth yn fy ngolwg na dim arall.

2. Ni feddylais o gwbl am bregethu er mwyn peidio gweithio, gwneyd arian, na bod yn fugail sefydlog. Dim ond cael pregethu.

3. Yr wyf yn sicr na bum yn segur, ond llafurio yn galed yn ngwyneb llawer o anafanteision.

4. Bum yn ofalus i bregethu yr efengyl yn ei phurdeb, a dal allan egwyddorion sylfaenol y grefydd Gristionogol.

5. Gwnaethum gamsyniadau y mae yn ddiau, ond gwnaethum ymddwyn yn gydwybodol hyd y gallwn gyda pob peth, a dyweyd yn erbyn pechodau yn ddi dderbyn wyneb, a chefnogi pob achos rhinweddol. Maddeued Duw er mwyn Iesu Grist i mi fy ngholliadau, a faint bynag o les a wnaethum, cymered y gogoniant oll iddo ei hun, a diolch iddo byth.

Ionawr 1, 1900.

Dyma fi wedi pasio 71 mlwydd oed, a chael fy arbed i weled dechreu blwyddyn arall, a chanrif arall. Bum yn meddwl lawer gwaith a gawn i fyw i weled 1900, ond dyma fi wedi ei chyraedd. "Pa beth a dalaf i'r Arglwydd am ei holl ddoniau i mi?" Yr wyf yn troi fy wyneb i edrych yn ol ar y blynyddoedd sydd wedi myned heibio,

a gwelaf fod llawer o golliadau, esgeulusdod, a chamweddau, yr wyf wedi bod yn euog o honynt, ac y mae meddwl am gael ail gynyg i fyw fy mywyd drosodd, allan o'r cwestiwn. Teimlwyf yn dda am fod gan Dduw fadd-euant, ac y gallaf dafu fy hun ar haeddiant Crist fel yr wyf. Yr wyf yn ceisio meddwl a oes rhyw beth da yn perthyn i mi. Mae yn wir nad yw dyn yn gymwys i farnu ei hun, eto gallaf nodi rhai pethau:

1. Ni bum yn euog o bechod gwaradwyddus, ond nid gwneyd da yw hyn, ond peido gwneyd drwg, ac yr wyf yn priodoli y cadw fu arnaf, nid i burdeb fy natur, ond i ras ataliol.

2. Ni bum yn cadw digofaint at neb yn hir.

3. Mor bell ag wyf yn cofio, ni wnaethum ddrwg bwriadol i neb erioed, na dim a ystyriwn yn ddrwg.

4. Ni bu genyf yr un gwrthwynebydd erioed na buaswn yn caru gwneyd cymwynas iddo, a gwylied am gyfleustra er mwyn ei enill i feddwl yn dda am danaf.

5. Ni bum erioed yn euog o fod yn segur, ond llafurio yn ddiwyd.

6. Ni bum mor ofalus ag y dylwn fod bob amser wrth ysgrifenu.

Byddwn ar amserau dipyn yn rhy arw, a chwerw, pan yn cyfeirio at fy ngwrthwynebydd, eto yn gydwybodol ar y pryd, ond edifarhau mewn amser a theimlo i wneyd *apology*. Ond ni wnaethum ddyweyd dim, nac ysgrifenu dim am grefydd, ac am athrawiaethau mawrion bywyd tragywyddol, nad allwn farw yn eu hymyl. Teimlwyf pa beth bynag a feddylia dynion am danaf, nad yw fy mhethau goreu ond gwynt a gwagedd, a bratiaau budron, ac nad oes genyf ond haeddant Crist yn unig i bwyso arno. Dymia fy nheimplad. Os yw fy nychymyg yn darlunio rhyw amhurdeb, bydded i'r Arglwydd ei ddileu ar unwaith. Os yw fy meddyliau yn ansefydlog, yn

crwydro oddi ar lwybr rhinwedd, bydded i Dduw eu troi yn ol. Os ydynt am ehedeg tu hwnt i'w terfynau, bydded i Dduw dori eu hadenydd. Bydded i Dduw ddarostwng pob meddwl iddo ei hun. Bydded iddynt gael eu goleuo gan ei oleuni; eu tymheru gan ei ras; eu melysu gan ei gariad, a'u sancteiddio gan ei Yspryd.

Ebrill 28, 1901

Traddodais fy mhregeth ymadawol yn Peniel, Pica-tonica oddi ar 2 Cor. xv, 11, i lond capel o bobl. Gan fy mod wedi myned yn hen, teimlwn i ymddiosg oddi wrth bob gofal bugeiliol. Yr wyf wedi dechreu pregethu yn mis Tachwedd, 1855, ac wedi bod yn gwneyd gwaith bug-eiliol er 1860; ond erbyn hyn yn teimlo ei bod yn bryd i mi, o ran oed i fyned allan o'r fugeiliaeth, ond meddwl dal ati i bregethu tra y caf nerth gan Dduw. Yr wyf yn diolch i Dduw am y nerth wyf wedi gael, ac yn dymuno am iddo faddeu i mi y lluosog waeleddau a gafodd efe ynof, a dymuno am i mi fod yn foddion yn ei law i wneyd rhyw gymaint o les eto cyn marw.

Cambria, Rhagfyr 21, 1903.

Dyma fi heddyw wedi cyraedd 75 mlwydd oed. Dyma y terfyn pellaf fyddwn yn arfer osod i fy ngyrfa ddaearol. Pan yn ieuanc byddwn yn arfer meddwl am ddyn wedi cyraedd 75 ei fod yn hen iawn, a sylwn y byddai effeithiau henaint i raddau anymunol i'w canfod a'r rai, poen yn yr aelodau, y synhwyrau wedi gwanhau, a ffon i bwyso arni. Ond ah! dyma fi erbyn hyn wedi cyraedd 75 mlwydd oed.

Ac eto, diolch i Dduw yr wyf yn iach, yn ystwyth, a holl-ddiboen, ac nid yw fy synhwyrau corphorol wedi anmharu ond ychydig iawn, ac nid wyf yn teimlo fod cynheddfau fy meddwl wedi gwanhau. Ond teimlwyf fy mod wedi cyraedd pen yr ysgol, ac mae awydd am bethau y ddaear wedi darfod. Yr wyf yn teimlo i weddio, O Arglwydd

sancteiddio fi yn llwyr; glanha fi yn hollol trwy waed yr Oen. Llanw fy enaid o gariad atat ti. Dilea fy aml bechodau; cryfha fy ffydd; dyro i mi yr Ysbryd Glan i fy nghynorthwyo i gyflawni fy nyledswyddau, ac i gysegru yr oll ag ydwyf, ac a feddaf i ti; a bod yn foddion yn dy law i ddwyn gogoniant i dy enw. "Ac na fwrw fi ymaeth yn amser henaint, na wrthod fi pan ballo fy nerth." (Ps. lxx. 9.) Y fafr fawr a ddymunaf yw, "Trigo yn nirgelwch y Goruchaf. ac aros ynghysgod yr Hollalluog."

Rhagfyr 21, 1905.

Dyma fi heddyw wedi cyraedd 77 o flynyddoedd ar y ddaear, a rhaid cydnabod iod dyddiau henaint wedi dod, a bod amser fy ymadawiad o angenrheidrwydd yn agos. Yr wyf yn iach, ac yn hollol ddiboen, ac yn lled gryf o gorff, a fy aelodau yn lled ystwyth. Mae fy ngolwg a fy nghlyw yn lled dda; ac nid wyf yn deall fod fy meddwl wedi gwanhau ond ail i ddim. Mae y cof dipyn yn wanach. Nid wyf yn teimlo fy mod yn waeth nag oeddwn flwyddyn yn ol. Yr wyf yn dra diolchgar i fy Nhad nefol am y nerth mae yn ganiatau i mi. Yr wyf yn ceisio gweddio yn barhaus am ragor o burdeb, ynghyd a phob gras angenrheidiol i dreulio fy nerth allan yn ei wasanaeth, a bod yn ffyddlon i'r Gwaredwr. Yr wyf yn lled hyderus y caf trwy ras Duw ac ar sail haeddiant Crist, er fy holl anheilyngdod, gyraedd yr orphwysfa nefol.

Yr haf diweddf, cefais wahoddiad gan Gymanfa Pennsylvania, yr hon y bum yn aelod o honi am flynyddau, i dalu ymweliad a nifer o eglwysi.

Aethum allan i'r daith ddechreu mis Medi, a threulio chwech wythnos o amser yn hynod o ddedwydd, a phregethu 18 o weithiau mewn 12 o wahanol eglwysi, a

mwynhau caredigrwydd hen gyfeillion; ac er fod y daith yn bell, a thipyn o waith i fyned o fan i fan, yr oeddwn yn teimlo yn well, ac yn gryfach ar ol dychwelyd nag oeddwn pan yn cychwyn, am yr hyn y teimlwn yn ddiolchgar i Duw.

Rhagfyr 21, 1906.

Dyma fi wedi cyraedd terfyn 78 o flynyddau, ac wrth edrych yn ol ar yr amser yr oeddwn yn fachgen bach tlawd, mewn amgylchiadau lled anaddawol, a'r holl symudiadau a'r cyfnewidiadau o hyny hyd yn awr, yr wyf yn gweled llaw ddoeth a grasol rhagluniaeth yn y cwbl.

Mor amlwg mae llaw Duw wedi dod i'r golwg yn mhob symudiad a dygwyddiad. Nid oes ynof ac ni bu ynof ddoethineb a medr i gynllunio fy ngyrfa. I Dduw y bo y clod.

Gyda theimlad o dristwch, yr wyf yn addef fod llawer o golliadau pechadurus wedi cymeryd lle, a gallaf ddyw-eyd wrth edrych arnynt, fod yn gas genyf fi fy hun, ac y maent wedi achosi cryn lawer o ofid meddwl. Nid oes genyf ond taflu fy hun wrth draed yr unig Waredwr am faddeuant. Yr wyf wedi llosgi canoedd o bregethau yn y flwyddyn ddiweddaf, ac yn parhau i wneyd rhai newydd.

BIOGRAPHICAL SKETCHES.

I.

BIOGRAPHICAL LITERATURE is not only interesting, but profitable. What more important and profitable than the study of human nature in its manifold phases and complex forces? But human nature or humanity is the property of the race, rather than the individual. Though in one sense of the word we are complete in our personality, yet we are part or parts of a divine organism. No one individual contains all there is in humanity. Our mental and moral peculiarities and powers are variously combined, so that each individual differs from any other individual. Every human character therefore unfolds some special quality or phases of human nature, and if a Christian, some new feature of regenerated humanity, not found elsewhere. Every individual character, on account of peculiar innate talents and tendencies, and its success in life, despite hindrances, is a notably interesting object of study.

REV. ROWLAND HILL EVANS.

We believe that the subject of this sketch possessed an individuality that was in one sense a peculiarity. Though not worthy of a place on the roll of earth's celebrities, yet he possessed prominent traits and marked peculiarities seldom, if ever, found in any other human being. He had no ground to boast of a renowned pedigree, though no doubt some of his ancestors possessed noble undiscovered talents and powers. Powers, talent, or ability to

do something or be something worthy of esteem exist in many, but are kept down by circumstances:

"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

His Parents.

His father's name was John R. Evans; his mother's maiden name, Ellenor Williams. His father was a man of large physique, strong and vigorous, and possessed good native talents; he was peculiarly fond of books, and though he had scarcely any educational advantages in early life, could read and understand English quite well. He was a man of strong conviction; plain, straightforward, honest, and conscientious. He lacked the shrewdness of successful business men, and the wiliness of the politician. When adopting a certain course of action, expediency or policy seldom entered his mind. He took everything at its face value and in consequence generally got worsted in a bargain. He knew of no way of making a living except by "hard licks," which he was capable of doing and enjoying. His mother was rather below the average women in height, but of splendid bodily frame; strong, wiry, tenacious, and possessing an abundance of vitality and energy. When nineteen years old, she walked from Aberystwyth to London, a distance of 300 miles. Both of his parents were exceptionally vigorous. They enjoyed good health, and lived to a ripe old age. The tall, slender frame of my brother cannot be accounted for by the laws of heredity or the "survival of the fittest," physically. Both parents toiled hard, and enjoyed it. Every member of the family, also, was provided with work, and kept busy. Probably this was the making of them,

"For Satan finds some mischief still
For idle hands to do."

His Home Life.

He was born December 27, 1828, in a place called Penrhiwgoch, parish of Llanerchhaiarn, near Aberyst-

wyth, Cardiganshire, South Wales, G. B. He was the oldest of nine children. In the spring of 1838, after a perilous voyage of six weeks and three days, across the great Atlantic, they reached the continent of America, and then pushed their way into the interior until they reached the then small Welsh settlement of Jackson and Gallia counties, Ohio. When they arrived at their journey's end, they were fifty dollars in debt and had only thirty-seven cents in their possession. Immediately they began to hew for themselves a home in the midst of a dense forest. Here the ambitious boy grew up in the land of free labor, with the solemn solitude for his teacher in his meditative hours. He shared in the hardships and privations of pioneer life, trained and disciplined in the school of hardship and adversity. It was a good school to develop manhood and will-power. In fact, it is the only school where the true meaning of fortitude, patience, and perseverance is taught. Difficulties, providing they do not paralyze, develop courage, determination, and self-control. Storms strengthen the fiber and deepen the root of the oak. The kite rises against the wind. No man has cause to be discouraged on account of adverse circumstances or low estate. Many of the great names in history, many of the world's greatest heroes and benefactors, have been men of humble parentage, whose cradles were rocked in lowly cottages and who buffeted the billows of fate without dependence on aught save the mercies of God and their own energies.

It must be borne in mind that there are two sorts of poverty: the one that disheartens and unnerves, the other that engenders hope and fosters a spirit of independence and enterprise. The poverty of the frontier, where all are engaged in a common struggle and where common sympathy and hearty coöperation lightens the burden of each, is a very different poverty—different in kind, different in influence and effect, from that conscious humiliating indigence which is every day forced to contrast itself with neighboring wealth on which it feels a sense of grinding dependence. The poverty of the frontier is, indeed, no poverty; it is but the beginning of wealth, and

has a boundless possibility of the future opened before it. No man ever grew up in the agricultural region of the West (Ohio was "the West" then), where house-raising, log-rolling, or corn-husking is a matter of common interest and helpfulness, and every year notes marked improvement in all the surroundings, with any other feeling but that of a broad-minded, generous independence. No man feels, or ought to feel, anything of shame in looking back to early struggles with adverse circumstances, and no man feels a worthier pride than when he has conquered the obstacles to his progress. But no one of noble mold desires to be looked upon as having occupied a menial position, or as having suffered the evils of poverty until relief was found at the hand of Charity.

The youth of ROWLAND HILL EVANS presented no hardship which family love and family energy did not overcome, subjected him to no privation which he did not cheerfully accept, and left no memories save those which were recalled with delight and transmitted with profit and pride. His home circle and atmosphere were favorable to the development of Christian character and noble aspirations. Much of man's success as well as happiness depends upon the character of the home. It is the first essential element of our social being. There would be no proper equilibrium of life and character without home influences. It is the prerogative of home to make first impressions. These impressions are indelible and durable as life, and generally determine our course in after-life, "As the twig is bent the tree's inclined." The atmosphere of our home was morally elevating. Religion was the all-absorbing theme. Father exercised the functions of prophet, priest, and king in the family. He kept his children in due subjection; he trained them in the way they should go, and daily made intercession for them at the family altar. The first lessons in theology and exegesis that the writer received were at home; not so much by direct instruction, but by listening to the conversation and the frequent debate carried on between my father and elder brother regarding some theological tenet or some difficult passage of Scripture; and when the discus-

sion waxed hot, the younger members of the family would occasionally take part by quoting passages of Scripture bearing upon the subject. They generally sided with the elder brother, and when father would get cornered, he would often lose his temper. These discussions were very profitable, not so much for the knowledge imparted, but for the interest they awakened in religious topics and the training of the thinking powers. Our parents highly revered those that served at the sacred altar, and taught their children to honor all preachers as holy men, and as ambassadors sent from God. Mother's reverence for ministers of the gospel bordered on worship.

His Material Surroundings.

It is no easy task to take ourselves back three score years and ten, to the time our brother came with his parents to the rugged hills of Gallia County, Ohio. Yet, to understand his life and labor, it is necessary to take some notice of the natural surroundings in the midst of which he lived during the formative period of his life. In 1838 the population of the United States was only 17,000,000. The frontier line marking the limit of white settlements ran through Michigan, Illinois, and Missouri. Wisconsin and Iowa had not yet been organized as Territories. Ohio had looked upon but a single generation. Southern Ohio was sparsely settled, the surface of the land was diversified, and covered with thick forest trees—white oak, poplar, pine, hickory, etc.; oaks, poplars, or sycamores could be found that measured six feet in diameter, and the pines were very tall and stately. Immediately upon their arrival these sturdy pioneers began to hew out homes for their families in the midst of the wild forest above described. Being unaccustomed to and unskilled in the use of the axe, they found the work extremely irksome. They first built rude houses of round logs to dwell in, then, with brave hearts, they whacked away to clear a "patch" for the spring crop. Because of the lack of knowledge of the use of the implements of husbandry, and because the soil was not very fertile, their crops were necessarily poor—and the market was poorer than the

crops. Wages were extremely low, and farm produce scarcely worth hauling. About 1843 my brother Rowland helped in raising corn that was sold for twenty-five cents per bushel in trade, after hauling it fifteen miles to market.

These hardy sons of toil appreciated the value of education and made commendable efforts to school their children. At an early date the school-houses were few and far between, and children had to wend their way through thick forests, over rugged steeps, and dashing streams to these halls of learning. The school-houses were of rude, primitive style, built of round logs, with a stick-and-mud chimney built on the outside, and a fire-place for burning logs six or seven feet long. The door had a wooden latch and hinges, and sometimes it was made of clapboards. At the end was a row of window glass, or oftener oiled paper, to admit the light. It had a puncheon floor made of saplings hewed on the upper side. The benches were made of slabs or split logs, and were generally too high for the feet of the little urchins to reach the floor. Here in these small, dusty, prison-like rooms the "School-Master" stood, with rod in hand, savage looks, and gruff voice, and crammed "the three Rs" into the pupils' hollow craniums. But, notwithstanding these unfavorable conditions, the children, as a rule, made splendid progress in useful knowledge

Social Environment.

The family located near the border-line of the Welsh Settlement, and consequently my brother's playmates and schoolmates were mostly American youths. By almost daily association with these he acquired a knowledge of the English tongue; so by the time he reached his majority he could use the English in public speaking with about as much facility as his native tongue. When a beardless boy, he would take part in public debates carried on in the English language, and won quite a reputation. His youth's companions were harmless and generous, and some of his classmates probably excelled him in acquisitive powers and mental acumen, but they

lacked the aspiration, lofty ideals, and definiteness of purpose essential to accomplish much in life.

His Religious Environment.

The first Welsh settlers of Gallia and Jackson counties were immigrants from Cardiganshire, Wales, near Llan-geitho, historically noted for being the birthplace of Rev. Daniel Rowlands, the father of Welsh (Calvinistic) Methodism. They were plain, frank, honest, outspoken people, which it is said is the peculiar characteristic of the Cardigans. They were also thoroughly imbued with the Puritanical spirit and ideas, extremely strict regarding Sabbath observance, and severe in the administration of Church discipline.

Some of them were strong and deep thinkers—men of superior talents and native abilities; men who could reason profoundly, and who exercised their powers almost exclusively upon religious themes. One cannot trust his early recollections; but it is my conviction that I never heard more vigorous and cogent arguments on religious themes than I used to hear from those devoted laymen. They knew nothing of the "higher criticism," and the inductive or the scientific method was not yet in vogue. They were guided by close views of general Scripture doctrine. The books that were found in their homes were some of the following list: James Hughes' Commentary, the works of Howe, Baxter, Doddridge, Charnack, Gurnal, Owen, and Bunyan, and Brown's Catechism. As a catechism they made great use also of the "Hyfford-dwr" ("Instructor"). To know the meaning of Scripture and make it savingly known to others was for them the all-absorbing object of life. At their secular gatherings, such as log-rolling, house-raising, corn-planting, or grain-threshing, Biblical and theological questions were the central topics of discussion.

Now this was the religious atmosphere and environment in which the subject of this sketch breathed, in the impressible, plastic, and formative period of his life.

The foregoing allusions to the natural surroundings and social and moral environments may seem to the read-

er irrelevant to the work in hand; but we are convinced that, in order to be instructive, it is essential that the story of his life be viewed in the light of its philosophy. By so doing we are able to discover the principle of divine alchemy by which the natural and spiritual forces are so skillfully combined as to make the manhood of one who, for over half a century assiduously and faithfully labored for the mental and moral upliftment of his fellow-men, and the extension of Christ's kingdom on earth.

His Personal Characteristics and Disposition.

We feel that it is more befitting that others write on this line. But as we have had better opportunity than any one living to know of his natural characteristics, we will waive our modesty, by referring to two or three peculiar native traits. We will mention first his harmlessness or innocence. This was a marked characteristic from his childhood. Not many years ago I was talking to a few of his schoolmates concerning him and separately each bore the same testimony and expressed it invariably in the same words: "Rowland was a very innocent boy."

Another peculiar characteristic was his self-reliance and high opinion of himself. He was not proud nor vain, yet in his young days we think he overrated his abilities. While this may be regarded as weakness, yet it contributed to his success in his calling; inspiring hope and courage in the face of obstacles, and enabling him to have full control of his powers in an emergency. Another trait closely allied to the above mentioned was his confidence and faith in his fellow-men. He seldom, if ever, suspected the want of friendship and kind feelings in any of his parishioners. In a letter to me years ago he confidently stated that he did not have an enemy on God's footstool. In this he was mistaken; and if it were true, it would not be to his credit. All positive, conscientious persons must necessarily have enemies. But his claim, though not true, reveals his unsuspecting disposition. In this he was very fortunate. Nothing is more detrimental to a minister's success than a suspicious temper.

By suspecting others to be our enemies, we will inevitably make them such. Another notable characteristic that contributed more than any one thing else to his success in life was his indomitable *will*. Whenever he purposed in his heart to accomplish anything, he focused all his energies and pressed toward the mark with undaunted persistency. He may have been defeated, but he never beat a retreat. His strength of will was evidenced when he was an applicant for the ministry. For some reason unknown to me, he was stubbornly opposed by a few prominent men in the Presbytery, especially a venerable old minister of strong personality, and who at the time held almost supreme sway over the Presbytery. But it was soon discovered that the modest-looking young man had the right metal in him. The discouragements encountered at this crisis would have crushed a less resolute man, but only stimulated him to greater efforts. His manliness, strength of purpose, undaunted persistency, combined with humility and religious fervor, won for him the sympathy of his supporters and the admiration of his opponents, and finally secured for him complete victory. The unusual ordeal worked for his good.

In this connection we may add the testimony of Dr. Joseph Roberts, of New York city, touching his manly qualities. Shortly after his death, Mr. Roberts, in an article in *Y Drych*, among other things, says:

"I never saw, to my recollection, anyone in whom the innocence of the dove, the strength of the ox, the honesty of the angel, were so well blended as in our dear brother. His was a beautiful character; absolutely guileless, yet full of ambition; strong in defending his conviction; he turned his back on no one; and perfectly honest and unassuming."

Again, another peculiar trait of our brother was his indefatigable industry and application. He was no prodigy of genius; but one writer tells us that "90 per cent of what men call genius is a talent for hard work." Industry is the price of excellence in everything. We can confidently assert without fear of contradiction that R. H. EVANS was a tireless worker; persevering, self-reliant, and indefatigable. With an industry that never

flagged, he was all his life a student; like the beehive, busily gathering food to appease his hungry mind, picking up as he went along convictions of truth, right, and duty, which no counter-controversy could shake. There was no mistaking where he stood when religious, party, or moral questions were at issue. He could be counted in advance on the side he believed to be right. He was a prolific writer and a noted controversialist. Probably no one on the American Continent wrote more for the Welsh press during the last fifty years, and that without compensation, than he.

His Domestic Life.

On May 10, 1860, the subject of this sketch was united in marriage to Miss Sarah Alban, a daughter of Thomas Alban, of Centreville, Gallia County, Ohio, a prominent farmer, and a deacon in the Calvinistic Methodist Church of Centreville. In the person of Miss Alban he found a consort that was a help-meet in all that the term expresses. The richest treasure a man ever gets in this world is a good wife.

“No man who weds a loving wife,
Whate'er betide him in this life,
Shall bear up under all;
But he that finds an evil mate,
No good can come within his gate,
His cup is filled with gall.”

Since the war with Spain we often use the expression. “the man behind the gun”; but we seldom hear of “the woman behind the gun.” But many a man owes his success in life to the woman behind the gun. Those discouragements, disappointments, and disasters which break down the spirit of man and prostrate and enervate him are relieved by the soothing domestic endearments and the hidden energies of the softer sex. Both he and his wife were economical and methodical in the management of their secular and domestic affairs. There was no leakage, no waste; each careful not to allow the expenses to exceed the income. As a result, they succeeded in storing away quite a sum of money for “the rainy day” or

declining years. Yet they were not greedy or parsimonious, and spared neither pains nor expense in educating their children. Mary Ellen (Sifton), the second daughter, graduated from Whitewater Normal School. Silas, his son, graduated at Ripon College, Wisconsin, attended the full course at Princeton Seminary, received the degrees of bachelor of divinity and master of arts from Princeton University, and is now professor of mental and moral philosophy at Park College, Parkville, Missouri, and pastor of the College Church. Curtis, the youngest, was sent to Ripon College to finish his preparatory course; then he attended the University of Michigan, where he spent five years, receiving the degrees of bachelor of arts and doctor of medicine.

R. H. EVANS was the father of seven children, who were born in the following order: Mrs. Elizabeth Gorden, Mrs. Mary Ellen Sifton, Mrs. Eunice Jones, Alban, Mrs. Priscilla Baldwin, Silas, and Curtis. All the children survive save Alban, who departed this life about fifteen years ago. The father was very solicitous for the spiritual welfare of his children. He earnestly prayed for his children and made strenuous and laudable efforts to "nurture them in the fear and admonition of the Lord."

As we have already alluded to his frugality, we deem it proper in this connection to refer to his liberality. To maintain a proper equipoise between these antithetical elements our experience tells us is a very difficult thing to do. To be frugal and not avaricious, liberal and not prodigal, is a difficult lesson to practice. Our brother, we verily believe, kept nearer to the middle of the road than the majority of us are able to do. He was careful to avoid all waste or extravagance, personal or domestic; yet he was generous and liberal. He contributed systematically to every good cause. In 1878 he made a vow to contribute a tithe of his income to the advancement of social and religious causes. The accounts he carefully kept reveal the interesting fact that this sum from 1878 to 1906, inclusive (accounts for 1907 not entered), had reached the total of \$3,366. In this connection we may speak of a remarkable and noteworthy fact: prior to 1878

he was not financially prosperous; though he held his own, he occasionally met with reverses; but since he made the vow to give a tithe to the Lord, prosperity followed, comparatively speaking. We observe that the tithe swelled in amount year after year, which indicated that his income was gradually growing, notwithstanding he spent in the meantime hundreds of dollars in the education of his children. Probably if Christians in general would adopt the plan, they would be more prosperous.

His Ministerial or Public Career.

He was an instinctive preacher. Almost as soon as he was out of the cradle he commenced his professional labors, gathering his playmates around him and addressing them in the most pathetic manner. In his autobiography he gives us a very amusing account of his professional experience when a young child in Wales. After he landed in America, he gave his companions, for a few years, a taste of Welsh preaching along the Welsh *hwyl*. The tendency of his mind unmistakably indicated his future calling. When sixteen years of age he united with the Calvinist Methodist Church of Sardis. For the ten uneventful years that followed he manifested a peculiar fondness for books, and availed himself of every opportunity to deliver public addresses and to acquire useful knowledge. He labored on the farm until he was about twenty-one; but that was not congenial to his taste, so he took to carpentering, and worked at that trade for eight years, in the vicinity of his home, repairing and building, etc., but principally making furniture, tables, bureaus, coffins, etc. He worked at his trade until he received a call to Columbus, Ohio.

In 1855 he was licensed to preach, and was received a member of the Ohio Synod in October, 1856. He was fully ordained a minister at Moriah, Jackson County, Ohio, in May, 1861. In 1860 a remarkable triple occurrence happened to him. He had a wife, the typhoid fever, and a call to the church at Columbus, Ohio, practically at the the same time. After serving faithfully and acceptably the Calvinistic Methodist Church at Columbus for eight

and a half years, he received and accepted a call from the church at Johnstown, Pennsylvania. In 1874 he moved again to take charge of the church at Hyde Park, Pennsylvania, and four years later he moved to Wisconsin to take charge of the churches of Jerusalem and Bethesda, Waukesha. In 1887 he had a call from Cambria, Wisconsin. In 1896 he moved to Picatonica to take charge of Peniel and Carmel churches, and in 1901 he returned to Cambria and retired from the actual cares of the ministry.

As to his ability and success as a preacher and pastor, it does not become us to offer an opinion. We will submit this phase of the case to the impartial judgment of those capable of rendering it justly.

In *The Cambrian* of November, 1907, we find the following from the pen of the editor:

"It may be said that Mr. EVANS had had a real and unmistakable call from above, to which his fidelity, devotion, zeal, and conscientiousness throughout a long career testified. His presence and preaching always impressed the listener with the conviction that he was honest and sincere in his calling; that his whole heart was in the work of converting men from evil to good; that he had no doubt whatever of spiritual life and its many precious blessings to the human family, and in accordance with his spiritual belief he was the advocate of every movement that tended to reach the glorious ends of the gospel. He was sincere even to offending people. He thought more of truth than of the superficial respect of his fellows, and to please God and his conscience was his ruling passion."

He departed this life on the afternoon of October 17, 1907. Both the Wisconsin and the Ohio Synods were held on October 18th-20th, so when the news of our brother's death reached them, they took official notice of it. The Wisconsin Synod passed the following resolutions:

"In the death of the venerable R. H. EVANS, after severe illness of some months, we desire to express our unfeigned sorrow that he is gone to return no more. In his departure from his labors to his reward, we rejoice that we are able to say without hesitation that we have been deprived of a brother that is endeared to all; a good minister of the Lord Jesus Christ; an excellent preacher, and a 'worker that need not be ashamed' in the interest of every good cause; a staunch supporter of every benevolent institution, a heroic defender of the truth, and a liberal contributor to every good cause

whose tendency is toward the extension of the gospel. We deeply sympathize with his bereft wife and dear children in their sorrow. May the Lord grant them peace and comfort."

The Ohio Synod sent the following letter of condolence to Mrs. R. H. Evans:

"DEAR SISTER,—When this Synod was in session the sad news that your dear husband had departed this life reached us. The Synod expressed its high esteem and admiration of Mr. EVANS, as one of the most amiable and generous brothers; a Christian of a pure, irreproachable, and true type; an able and honest preacher; a good minister of Jesus Christ, and a 'worker that need not be ashamed' in the vineyard of the Lord. The Synod feels proud that it was within its boundary that he began his ministry. We desire to tender our thanks to the gracious God for the assurance we have that he left earth for heaven; the Church militant for the Church triumphant; gone from his labors to his reward. 'He fought the good fight, he kept the faith, he finished his course; henceforth a crown of righteousness' awaits him. His blessed memory will be long cherished by the Ohio Synod. The Synod also desires to extend its deep sympathy with you and all the bereft children in your bereavement and sorrow, praying that the God of all grace be to you a ready help in time of need.

"Yours for the Synod,

D. JEWITT DAVIS,
"Secretary."

His funeral took place at Cambria, Wisconsin, on the 21st of October, 1907, when a large gathering of friends and neighbors congregated to pay a last tribute of honor to the memory of one whom they respected. The following ministers participated in the religious services: Rev. John O. Parry (conductor), John R. Johns, W. W. Davis, D. R. Jones, Moses Breeze, John R. Jones, Owen O. Jones, of Wales, Wis.; H. W. Griffiths, of Oshkosh; and J. E. Jones and J. C. Jones, of Chicago. They all spoke highly of the sterling social, moral, and spiritual qualities of the departed. His pall-bearers were six ministers, as prearranged by the deceased. Rev. J. O. Parry, of Cambria, preached the memorial sermon on the Sunday following, from a text selected by the departed prior to his death.

WILLIAM R. EVANS.

Gallia, Ohio.

II.

REV. ROWLAND HILL EVANS.

*His Work and Standing in the Synod of Wisconsin; also
the Elements of His Character and the Success
of His Ministry.*

TO PREFACE my remarks, I may be permitted to say a few words about him in early days. He and I were reared in the same Welsh Settlement; he in Gallia County, Ohio, and I in Jackson County. Our boyhood homes were about twelve miles apart. He was older than I, and began to preach when I was a boy about ten or twelve years old. The preaching of the Settlement in those early days was itinerary, and Mr. EVANS would come in his turn to Horeb Church, where I was reared. The first remembrance I have of him is when he preached at that church, one fine Sabbath morning in the spring of the year, to a large congregation. His text was from James iii. 5-6, and his subject was "The Mischievous Tongue." This was a remarkable sermon and made a great impression at the time. I remember hearing the old people talking about it, and expressing their admiration of the efficient manner in which the young preacher had treated his subject. I remember of him preaching another powerful sermon at the same church. I do not now remember the text of this sermon, but the subject was "The Dangerous Condition of the Ungodly in This World." That sermon made a very deep impression upon my mind and also upon the minds of others. At the time a man lived in the neighborhood who led a very moral life and attended

the meetings at the church quite regularly; he enjoyed the services and would often speak about the fine points of the sermons; but the truth never seemed to take hold of his conscience and heart—it was always an intellectual enjoyment with him. But after listening to this sermon he would not come to hear Mr. EVANS' preaching any more. When asked what was the reason for this, he said: "I cannot sleep at night after listening to that young man." I also heard of him preaching at another church when the congregation broke out into shouting, which lasted for hours. From these incidents and others we might mention, we see that he was a powerful preacher from the beginning.

About this time he took charge of the Welsh Calvinistic Methodist Church at Columbus, Ohio. After this I very seldom saw him and knew very little of him till the year 1880. That year I visited Wisconsin for the first time, and preached in many of the Welsh churches in the State. At this time Mr. EVANS was the pastor of the Jerusalem and Bethesda churches near Waukesha, Wis. I remember very vividly how I had been traveling and preaching almost every day for three weeks without seeing a single person whom I had seen before; and how glad I was at last to come to the place where Mr. EVANS lived. It was almost like going home, although I had seen him to converse with him but once, for about half an hour, in more than twenty-five years. In 1881 I moved to Wisconsin to take charge of the Caersalem and Zoar Churches, near Wild Rose. After this we were in the same Synod and met once or twice every year; and having lived during our early days in the same Welsh Settlement, we naturally drew to one another and soon became intimate friends.

Mr. Evans at Waukesha.

I am not able to speak from personal knowledge of Mr. EVANS' work at the Waukesha churches, for he had been there for about four years before I came to Wisconsin; and I do not know anything personally of the condition of the churches when he took charge of them.

There are quite a number of Welsh churches in this Settlement; but from what I have been able to learn, none of them had pastors in the true sense of the word till about the time Mr. EVANS came to the place. To be strictly correct, I think the Rev. John Moses had begun his work in some of the other churches a year or so before Mr. EVANS. At this time, several old preachers lived in the Settlement and the preaching was done by them in itinerary; but no one of them had been called as pastors to any of the churches.

I am also informed that during the early history of the Settlement a great controversy arose in the place, which created a very bitter feeling among the people. This lasted for many years and divided some of the churches, and Jerusalem, one of Mr. EVANS' churches, was one one of them. This discord, as it always does, cooled and lowered the spiritual fervor of the community, and a generation of young people grew up under this evil influence; and as the spirit of dissension died out the spirit of religious indifference took its place, which was a natural consequence. This was the condition of the churches when Mr. EVANS took charge. They were unaccustomed to pastoral care, and had to be trained to live and act in their new condition; but under his diligent and conscientious labor they soon learned to see the benefit and necessity of the work which he was doing among them. Also I understand that the faction which broke off from Jerusalem in the controversy reunited with it during his ministry and he did much also to raise the spiritual condition of the churches under his care.

Mr. Evans at Cambria.

In about four years after I came to Wisconsin he resigned the pastorate of the Waukesha churches to take charge of the Welsh Calvinistic Methodist Church of Cambria. Now he came to the Presbytery in which I was stationed and we saw each other oftener, knew more of one another's work and trials, and our friendship grew stronger and warmer. Cambria was the largest church in the Presbytery, and situated in the center of the

Welsh Settlement of Welsh Prairie, one of the largest Welsh communities in America. At this time, and, indeed, from an early date in the history of the Settlement, there existed at Cambria a class of skeptics. Most of this class had been reared in the Church and were well versed in church matters, but somehow had imbibed loose ideas concerning the Christian religion. Some of them were among the most talented, best educated, best read, and the strongest characters in the community. They talked their ideas freely and taught them in an indirect way; but they did not show any enmity toward the Church, nor did they oppose its teaching—at least, not openly. While the leaders were not members of the Church, yet some of them had a great deal to do in carrying on the church work; and while their influence did not seem to interfere materially with the professing of religion, it did affect injuriously the spirituality of the church and produced a feeling of religious indifference in the community. Shortly before Mr. EVANS came to Cambria he had been carrying on a long debate in one of our periodicals, on a religious subject, with some of these people. Some good people were quite anxious about his coming to Cambria, for fear that this class would oppose him openly and make things unpleasant for him and the church; and as they had considerable influence in the community, it was thought that they might greatly weaken his influence and hinder his work in the church; but they did not oppose him—openly, at least. I found that Mr. EVANS himself was also anxious on this point when he came to Cambria. It was one thing to debate with these people when he lived at another place, where his character and ability were known, where the sympathy of the people would naturally be with him and where the opposition would not injure his work; and quite another thing to be attacked by them when he was a stranger in their own community, where he knew that they had influence even among many members of his church and where they might prove a great hindrance to his work. After reviewing carefully the situation at Cambria, he saw that the best way to counteract this evil influence was not by

opposing it directly, but by preaching the simple gospel of Christ to the people, and by doing careful pastoral work among them. This, with his unassuming and godly life, did much to produce a more healthy thinking and feeling in the church and community.

Mr. Evans at Picatonica.

Now, as he was drawing near seventy years of age, the promised allotment to man, he resigned from the pastorate of the Cambria Church, with the idea of retiring from the active work of the ministry. But the Peniel and Carmel Churches of Picatonica, near Dodgeville, Wis., extended him a unanimous call to become their pastor. This was out of his plan, and he was not ready nor quite willing to take the step. In this we have another proof that the words of the Bible are true, "Man's heart deviseth his way; but the Lord directeth his steps." We find that God's directions and man's devises do not always go together, even when man really desires to do the right thing, as it was in this case. But, after consulting with some of his friends, and especially with God, he changed his plan and took charge of these churches. In Peniel, the largest of the two churches, there had been an old dispute of long standing. The church had had a number of different pastors during the time of this schism; and while some of them did a great deal of good, none were successful in healing the sore. Some time before the churches called Mr. EVANS there had been a new eruption, with greater virulence than ever before. Things had gone so far that some of the best people were almost in despair and began to think that there was no remedy for the church. When Mr. EVANS took hold of the reins, he kindly asked the people not to speak to him about the old trouble; and advised them not to talk of it among themselves; and as he saw that he had a big task before him, he threw himself with all his energy into the work. He followed the same line as he had done so successfully in Cambria, and preached the gospel to them in all its simplicity. He told the old, old story of Christ and His cross, and nothing else. Mr. EVANS had great faith in the

power of the gospel to accomplish everything necessary in the Church; and it was the only means that he desired to use to correct and build up the Church everywhere. In his pastoral work he followed the same path. Soon the effect was apparent in the prayers and experience of the people, and the Church began to renew its activity.

Mr. Evans' Retirement.

After five years of faithful service, he believed that his work at Picatonica was done; and, much to the regret of the churches, he resigned their pastorate and retired from the active work of the ministry. He had a house of his own in Cambria, into which he now moved, where he had a beautiful and comfortable home during the rest of his life.

At Cambria he was in the midst of a large Welsh Settlement and within reach of several other Settlements, where there were always a number of vacant churches; and he was called to preach in some of these almost every Sunday as long as he was able to work.

Mr. Evans as a Sermonizer.

He preached quite often extemporaneously, especially during the later years of his life. On this line he was always good, and sometimes very effective. But the bulk of his sermons were closely written, and read from the manuscript to the congregation; and it can be truly said that he excelled in his written sermons. These were always complete and concise, with the sentences well formed and the language smooth and appropriate. He believed that language possessed great power, and in his written sermons he made it contribute all the power it had to the composition. His natural style was argumentative; and when he spoke on some doctrinal subject which was denied or disputed, or spoken against, he would closely follow the syllogistic form of the argument. At the time when the Bible was thrown out of the common schools, I remember he preached at a Synod which met at Bangor, Wis., from John v. 39: "Search ye the Scriptures," etc. If I remember correctly, his sub-

ject was "The Necessity of Teaching the Bible." I am not sure of the wording, but it carried that idea. At that time, this was a burning question, and almost everybody was thinking and speaking about it. I well remember that his argument was very convincing and produced a marked effect on the congregation, in which there were a number of highly educated people. At the close of the service, some of these came forward and thanked him for the sermon; and one of them, a principal in the high school, said that it was the best argument he ever heard on the subject; and it can be truly said that it was very strong. But his preaching was generally simple, evangelical, and practical—what the least developed mind in the congregation could understand; and yet his sermons were so full of thought as to be appreciated by the most intelligent.

Mr. Evans as a Writer.

Although he did not publish any books, nor did he leave any work to be published, yet he wrote very extensively to the papers and magazines on religious and moral subjects, and sometimes on scientific topics. Hardly a week passed without something from his pen. Most of his writings were apologetic, in defense of some Biblical truth, or theological doctrine, or moral principle; and it can be said that the subjects on which he wrote covered most of the Christian field.

With the pen he was a skilled debater; and when he entered into a debate with anyone, he was quite sure to come out on the winning side. His mind was grasping, his knowledge thorough, his ideas clear, and he had great power in detecting the weak points in the argument of his opponent, and would attack them with such energy and skill as to gain the admiration of all and make an impression that he was right. Quite an able man, who was known to differ with him on certain points, was once asked to write against him. ‡ But his answer was: "No, sir; you will not catch me writing against that man. He is a terror with his pen."

Mr. Evans as a Man.

He was unassuming and peaceful, very kind and amiable, and had great consideration for the thoughts and feelings of others—a true gentleman. His convictions were very deep. He was never on the fence on any subject, but always on one side. He had a very keen perception of right and wrong and was always very conscientious to do the right thing. His mind was a good combination of the analytic and synthetic. He could analyze his subject thoroughly and then gather all the details together. He never lost the unity of his subject while reaching out for the details; but he would bring them all in, and arrange them so logically and scientifically as to make a strong and impressive discourse.

His mind was also a good combination of the conservative and progressive. He held tenaciously to the Bible and its full inspiration; and also to the fundamental truth of the Christian religion. He believed that the great doctrines upon which the orthodox Church agreed were settled; but he did not hold that our knowledge of Christian truth was complete, nor that that which we held was to be altogether unchangeable. There must be corrections and new developments; but the cogs of the new wheels must fit in the old, so that the whole works would move smoothly together.

His Attainments.

It can be truly said of him that he was a self-made man. All the schooling he had was in the common schools, and these in his day were very inferior; but he made the best of them and educated himself in the different branches, except, perhaps, the classics and higher mathematics. He was a well-read man, and his knowledge was extensive and thorough.

DANIEL THOMAS.

Wymore, Neb.

FUNERAL ADDRESSES.

I.

THE OTHER DAY a long procession was wending its way over London Bridge. It was a solemn funeral procession. A lady visitor from the Continent, watching the procession and noting the vast number present, remarked to a bystander: "The funeral of some rich man, I suppose." "Yes, ma'am," was his reply; "very rich in good works." It was the funeral cortège of Sir George Williams, of Young Men's Christian Association fame. Why this vast concourse to-day? Is this the funeral of an eminently rich man? Yes, in character and good works.

When Elijah went up in a whirlwind to heaven, Elisha cried, "My father, my father, the chariot of Israel and the horsemen thereof!" The departure was that of an uncommon man. It was not a common, private, insignificant soldier that the army lost, but the chariot of Israel and the horsemen thereof. Well may we cry here to-day after Mr. EVANS, "The chariot of Israel and the horsemen thereof!" Some of us experience the sense of a great personal loss in his departure. We can use, without profaning it, the endearing term, "My father." Absolutely without guile, firm in and true to his convictions, he was a staunch friend. Never did he betray a trust. An utter stranger to duplicity, one was always safe in his hands. The years but strengthened the friendship between us. To exchange confidences with him was a refreshing exercise, and time and again were we cheered on the way and in our work by his society. We have lost, from the limited and ever-decreasing circle of friends, one we dearly loved, "My father."

The family has sustained a severe loss in the death of Mr. EVANS. The home has lost a devoted husband and a kind and indulgent father. Sons and daughters, you have lost one of the most pious of fathers. One of the most renowned lyrical poets of Wales never wearied of writing to friends, as his correspondence for years and up to his dying day shows, "My father was very godly." In the infinite goodness of God, you as children have been blessed with a most godly father. No breath of suspicion gathered around his name. As the years roll by and your thoughts dwell on the father who has left the scene of conflict, may you never grow weary of saying, "My father was very godly."

The Church, in this district especially, has sustained a great loss. Ever ready, summer and winter, to proclaim the gospel with little or no remuneration, the weak churches will keenly feel his departure. Rooted in the doctrine as held by the Church at large, firm as a rock in his convictions, bold as a lion to give convictions utterance, loyal at all costs to the truth, the pulpit has lost a rare man, a very tower in strength.

It is very fitting that an open Bible should be laid on his casket. His devotion to revealed truth was proverbial. Shakespeare's works, or Wordsworth's, or any human product, would ill become that casket to-day. Works of human philosophy, or poetry, or science so called, would not ill become the casket of many a preacher of modern times. They would be utterly incongruous on this casket. In solitary majesty, with naught else near, let the open Bible rest on his casket.

In season and out of season he preached to you Jesus Christ, and Him crucified. The lips are sealed for ever, the voice of the prophet is hushed in death; have you accepted the Savior? As you recall his appeals, may God in His grace drive the message home to your hearts; and may He in His infinite mercy, in these perilous times, times of shaking, give to this district and to the country at large men like Mr. EVANS, ever loyal to the truth as it is in Jesus.

J. R. JOHNS.

II.

STANDING BESIDE this casket which contains the silent and lifeless form of our departed brother, I cannot refrain from expressing my gratitude for the favorable circumstances that enabled me to be present at his funeral, and for the opportunity afforded me of paying my earnest tribute of respect to his memory. Let me say, in the first place, that I am here in a representative character, as well as on my own account. The Hebron Church, whose interests I serve, has delegated me to convey its sentiments of respect for the dead preacher, and of sympathy with the family. Also, the Wisconsin Gymanfa, whose fall meetings were held during these last days that intervened between his death and his burial, at the end of its public meetings last night, gave a solemn expression of its grief and respect. The spacious church was crowded, and the vast audience signified its approval of the words spoken and of the resolution proposed by standing for a moment, and then singing with great pathos and power the grand old tune "Babel" to appropriate words. It was a scene worthy of the man, and he was a man truly worthy of the scene. It was a moment when our hearts were deeply stirred with grief and gratitude; grief for the loss we had sustained, and gratitude for the noble character that was being honored.

The first time I met Mr. EVANS was in April, 1885, in a Presbytery meeting at Hebron, Chicago; our last meeting was at the Synod in Peniel, Oshkosh, last June. The first time we met, I learned to respect him; the second time we met, I learned to admire him; the third time we met, I learned to love him, and I have loved him ever since.

I notice from the brief obituary already rendered, that he emigrated from Wales when ten years of age. In those ten years he had absorbed, from an environment that was saturated with religious energy, all the elements of his future greatness. As his birth-place and mine were only a few miles apart, I happen to know something of the influences that left their indelible impression upon his plastic nature during those years of his childhood. Nature was clothed in beauty, society was clothed in rustic simplicity, and religion was clothed in earnest reality. The charming scenery that met his eye consisted of hill and valley, river and brook, farm-house and cabin, cottage and village, hedges and woodland, roads and fields; every spring orchards and hedges adorned with blossoms, every autumn a rich harvest of fruit and grain. The habits and customs of his folks and neighbors were extremely simple. They lived close to nature, and the simple life reigned supreme. The Bible was their one book to study, the Sabbath their one day for holy rest, and the house of God was their one place for common and united worship. Some of these men were profound students of theology and history, and they were mighty in prayer. When the big meeting was held in the neighborhood, and the great preachers came with the message of holiness, love, and redemption, it gave the young people an opportunity to hear some of the noblest orators that ever entered a pulpit; and what they heard was remembered and repeated for many years to come. Such influences cannot be shaken off; they become part of us, and factors in the moulding of our temperaments and characters. It seems to me that I could see them in the actions and hear them in the tones of our brother.

To me he was a lovable character; there was no guile in his spirit; he was dignified, yet approachable; he had pliancy without weakness, and gentleness without fickleness; he had courage without stubbornness, enthusiasm without fanaticism, and authority without presumption. He was great enough to bend to the level of his younger brethren, and his spirit was young enough to make us feel at home in his presence. He was kind to young

preachers, and sympathetic with young pastors. He was loyal to the truth as he saw it, and he had the courage of his convictions. He wrote and spoke and acted without regard to fear or favor. His body was lithe and active, and his mind was alert and vigorous. There was not a lazy bone in his body, nor a lazy cell in his brain, nor an indolent faculty in his mind. Discretion was not his forte—his very honesty and simplicity of character impelled him occasionally to be narrow in his views and hasty and unfair in his conclusions. We refer more especially to his articles on his visit to Wales. His facts were local and related to individuals, while his conclusions reflected on the whole country.

Among Welsh writers of this country, he had no equal as a defender of the orthodox faith. The inspiration of the Bible and the divinity of the Savior, together with the doctrine of the atonement, had in him not only a loyal believer, but a faithful and clear exponent. He knew what he believed, and he was able and always ready to defend his creed against all opponents.

Another trait in his character worthy of mention was his generosity. I understand that when a young man he entered into a solemn covenant to give the tenth of his income from all sources to religious and benevolent causes which appealed to him as worthy of support. This money was sacredly set apart, and a strict account was kept of the same, so that he always had a generous gift ready for the appeal that satisfied him of its worthiness. Our Hebron Church will remember his large donation of one hundred dollars, when we only expected fifty dollars, to our building fund. He had studied our condition, knew our need, and had made provision in good time to encourage us. When he came and saw the work we had done in building the first floor of the church, he gave a further gift of fifty dollars to help us to complete the structure.

As a preacher, being in another Presbytery, I was not privileged to hear him as often as some of my brethren; but I heard him often enough to enable me to form a fairly correct opinion of his qualities as a man of the

pulpit. He was plain-spoken, blunt in speech, and sometimes uncouth in expression; but these very blemishes sprang from his intensity of conviction and sincerity of purpose. His language was simple, his style was clear, his treatment of a text was generally practical and topical. He read much, but he always preached his own sermons. Every sermon that he preached in my hearing was good in substance and profitable in delivery, but some of them were excellent in matter and effective in delivery. They showed keenness of mind, depth of thought, beauty of expression, aptness of illustration, and complete mastery of the subject in hand. When he and his congregation were in sympathy with each other, his body would sway, his long arms would swing, and his voice would reach its richest tones, and would ring out in a melodious, chanting manner that would bring the audience into a spiritual and worshiping mood.

I understand that he had prepared a sermon for the Chicago Synod and that he was looking forward with great interest to that meeting; but when the other delegates were preparing to start for the earthly Assembly, he had been summoned to the Assembly of just men made perfect, to join the redeemed throng in praising and adoring the King of kings and Lord of lords.

His spirit has ascended; his body is interred; both are invisible; but his precious influence remains with us a noble heritage and a strong example. Our parents, after their departure, continue to live in us; and every earnest teacher lives in his pupils. They speak in our words, they act in our deeds, they live in our lives; and their influence upon us grows as the years roll on. Surely this honest, earnest, faithful follower of Christ has been welcomed home with the noble commendation of the Master, "Well done, good and faithful servant."

JOHN C. JONES.

OUTLINE FOR A SERMON.

Beth a wnai di yma Elias?—*I. Bren. xix. 9.*

I. Gwelwn fod gwaileddau a gwendidau yn perthyn i'r dynion goreu.

Aeth Elias i ogof i fyw. Beth barodd iddo fyned i ogof?

1. Ofni erledigaeth. Adn. 1, 2, 3.

2. Diffyg llwyddiant. Adn. 10.

Nid yw dynion da yn gallu barnu graddau ein llwyddiant. Adn. 18.

Nid dyna ein rheol, a'n cymelliad i weitho.

3. Pechodau ei oes wedi ei ddigaloni. Adn. 10.

II. Gwelwn fod Duw yn talu sylw i ymddygiad pob dyn yn bersonol.

“Beth a wnei di yma Elias?”

1. Yr wyt ti yn fod rhesymol.

2. Yr wyt ti yn fod cyfrifol.

3. Mae genyt ti wasanaeth cyhoeddus i'w gyflawni.

Beth allu di wneyd fel mynach? Mae gwerth perthnasol dyn yn gynwysedig mewn gwneyd daioni.

(a) Mae a fyno gwneyd a'r lle y bydd dyn. Mae lle nad all dyn wneyd dim da. Nid yw lle manteisiol i wneyd da bob amser yn sicrhau iawn ymddygiad.

III. Sylwn ar y moddion ddefnyddiodd Duw i gael Elias allan o'r ogof.

Adn. 11-13.

Y brawychus yn gyntaf, a'r llef distaw fain wedyn.

1. Mae yma ddarlun o oruchwyliaethau Duw at ddynion yn gyffredin.
Iuddewaeth a Christionogaeth. Mynydd Sinai, a mynydd Seion.
Heb. xii. 18-24.
2. Mae yma arwydd o ymddygiad Duw at ei bobl yn bersonol.
Yn gyntaf, temestl, argyhoeddiad, yna llef ddistaw fain efengyl.

CYMWYSIAD.

1. Y gwrthgiliwr sydd wedi troi yn ol i'r byd. "Beth wnei di yma?"
2. Esgeuluswr moddion gras. Aelod, Athraw, &. "Beth wnei di yma?"
3. Cristion mewn lle amhriodol—Salwn, Cyfarfod llygreddig, Cwmni anuwiol, &.
4. Dyn y tu allan yn y byd.

YMGNAWDOLIAD CRIST.

A'r Gair a wnaethpwyd yn gnawd, ac a drigodd yn ein plith ni, ac ni a welsom ei ogoniant ef, gogoniant megys yr unig-anedig oddiwrth y Tad yn llawn gras a gwirionedd.—*Ioan* i. 14.

Y Gair.—Gorchwyl anhawdd yw rhoddi gwir feddwl y term *Logos*, yr enw a roddir yma ar Grist, oblegid dywed dysgedigion nad oes modd ei gyfieithu. Dywedir nad yw yn meddwl yn llythyrenol y gair a leferid yn unig, ond hefyd y meddwl a osodir allan yn y gair a leferir. Meddylia Calfin, ac amryw eraill, fod Crist yn cael ei alw "y Gair" am mai efe yw doethineb Duw, ac y gellir ei gyfieithu "doethineb, rheswm, neu gyngor." Meddylia rhai ei fod yn cael ei alw y Gair am ei fod yn ddelw Duw, a chynyrch meddwl y Tad, fel y mae ein geiriau ni, os yn gywir, yn ddelw ac arddangosiad o'n meddyliau. Ond tybia Scott ac eraill, fod Crist yn cael ei alw "y Gair" am mai efe yw y llefarwr, y cyhoeddwr, ac eglurwr meddwl Duw; a dywedir yn y benod hon fod yr unig-anedig Fab yn hysbysu y Tad; a dywedir fod Duw yn y dyddiau diweddaf hyn wedi llefaru wrthym ni yn ei Fab. Yr wyf yn tueddu i dderbyn y syniad olaf fel y mwyaf syml a boddhaol.

Beth bynag yw gwir feddwl yr ymadrodd, y mae yn amlwg fod yma gyfeiriad at berson, oblegid dywedir ei fod yn Dduw, ei fod gyda Duw, ac iddo gael ei wneuthur yn gnawd, a thrigo yn ein plith ni.

A wnaethpwyd yn gnawd.—Yn ol y cyfieithiad diwygiedig, "*A ddaeth yn gnawd*." Mae y darlenniad hwn yn well, oblegid dylid cofio na chafodd Mab Duw ei greu, ond ei genedlu o'r Tad; neu yn hytrach, ei fod yn dragwyddol genedledig y Tad. *Yn gnawd*, hyny yw, yn ddyn fel ninau, yn feddianol ar gorph ac enaid dynol. Nis

gallai Crist, fel y dywed Arrowsmith, waredu neu wella dim na chymerodd. Oni buasai iddo gymeryd yr holl ddyn, nis gallasai waredu yr holl ddyn; ac ni buasai yr iachawdwriaeth drwyddo i gorph ac enaid oni bae iddo gymeryd corph ac enaid. A chynwysir yn yr ymadrodd y meddwl i'r Arglwydd Iesu gymeryd corph agored i wendidau, blinderau a phoen, y rhai sydd anwahanol a'r syniad o gnawd. Daeth yn ddyn fel un o blant Adda, a'i natur yn agored i bob peth y mae ein natur ninau yn agored iddo, gyda'r eithriad o bechod. Nid yw yn cael ei gysylltu a theulu neillduol, neu genedl, ond a'r hil ddynol—Cenedloedd yn gystal ag Iuddewon—oblegid y mae pawb yn gnawd, a daeth Iesu Grist yn gnawd.

Ac a drigodd yn ein plith ni; neu fel y dylid darllen, "A dabarnaclodd yn ein plith ni." Nid y meddwl yw fod Crist wedi trigo yn ei gorph dynol, megys mewn tabernacl, yr hwn a adawodd ar ol pan esgynodd i'r nef-oedd. Y mae Crist yn wir ddyn yn awr, ac fe fydd yn wir ddyn byth. Golyga yr ymadrodd i Grist drigo yn mys g dynion ar y ddaear am 33 o flynyddau. Trigodd yn mys g dynion ar y ddaear yn ddigon hir i sicrhau uwch-law pob amheuaeth ei fod yn ddyn. Nid aros am ychydig o amser fel ysbryd a wnaeth, ond am oes gyfan.

A ni a welsom ei ogoniant ef.—Tystia Ioan er i'r Gair gael ei wneuthur yn gnawd, iddo ef ac eraill, ar adegau, gael golwg ar ei ogoniant, a chael digon o brofion nad oedd yn ddyn yn unig, ond ei fod unig-anedig Fab Duw. Cyferiad sydd yma yn benaf, gallwn feddwl, at ei wyrthiau a'i weddnewidiad ar y mynydd. Gyda golwg ar y wyrth gyntaf yn Cana Galilea dywedir, "Ac a eglurodd ei ogoniant." Ac am y gweddnewidiad ar y mynydd y dywedir gan Pedr, "Y mawr ragorol ogoniant."

Gogoniant megys yr unig-anedig oddiwrth y Tad.—Y fath ogoniant ag oedd yn gweddu ac yn briodol i'r unig-anedig oddiwrth y Tad. Credwyf fod yr ymadroddyma yn golygu mwy na'r hyn a welid mewn gwyrthiau yn unig—fod gogoniant ei gymeriad moesol a'i berffeithiau dwyfol, sancteiddrwydd, gras a gwirionedd, yn gystal a gallu yn nghyflawniad gwyrthiau yn dod i'r golwg. Dylid cofio nad yw y cysylltair *megys* yn y lle hwn yn

golygu cydmariaeth neu debygolrwydd. Nid oedd Ioan am i ni ddeall fod y gogoniant yn *debyg* i ogoniant unig-anedig Fab Duw, ond gogoniant perthynol iddo. Yr oedd hyn yn ddull arferol o siarad, a phan ddywedid fod un yn ymddangos fel brenin, golygid ei fod yn wir frenin.

Yr unig-anedig oddiwrth y Tad.—Gwna y geiriau hyn osod allan ei dragwyddol Fabolaeth a'i dragwyddol genedliad. Efe yw yr unig Berson rhyfedd y gellir dweyd am dano ei fod yn genedledig y Tad er tragwyddoldeb; ac yn Fab iddo er tragwyddoldeb. Gwna Ioan ddefnyddio yr ymadrodd bum' gwaith. Gwna y Beibl ddysgu yn mhob man (1), nad oes ond un Duw, a bod Duw yn un; (2), mai y Tad, y Mab, a'r Ysbryd Glan ydynt yr un Duw hwn; (3), nad yw yr ymadroddion hyn yn enwau gwahanol ar un gwrthddrych neu berson, ond golygant wahanol wrthddrychau neu bersonau; oblegid y mae y Tad a'r Mab a'r Ysbryd Glan yn ymddyddan a'u gilydd, gan ddefnyddio rhag-enwau personol, "Efe, Hwn, Yntau," &c. Y maent yn caru eu gilydd, ymgynghori gyda eu gilydd, a chydweithredu i gario allan yr un cynllun. Mae pob peth mewn creadigaeth a rhagluniaeth yn deilliaw oddiwrth Dduw yn y drefn hon. *Oddiwrth y Tad, trwy y Mab, gan yr Ysbryd Glan.* Mewn prynedigaeth y mae y rhai a gedwir yn myned *at y Tad, trwy y Mab, gan yr Ysbryd Glan.*

Yn llawn gras a gwirionedd.—Nid mewn cysylltiad a'r Tad y dywedir y geiriau hyn, ond mewn cysylltiad a'r Mab—y Gair. Yr oedd ei eiriau yn rasol, ei fywyd yn rasol, oblegid nid wrth fesur yr oedd Duw yn rhoddi iddo ef yr Ysbryd. Yr oedd yn llawn tosturi, yn llawn o gariad a ffafrau i ddynion, yn llawn o wirionedd yn ei weithredoedd a'i eiriau; oblegid ni chaed twyll yn ei wefusau. Yr oedd yn llawn o wirionedd am Dduw y Tad; ei natur a'i briodoliaethau, a threfn y cymod; yr Hwn a ddygodd fywyd ac anllygredigaeth i oleuni. Daeth yn llawn o ras yr efengyl yn wrthwahanol i ofynion trymion y ddeddf seremonïol. Daeth yn llawn gwirionedd, yn llawn o wirioneddol a sylweddol gysur; yn wrthwahanol i arwyddion, ffgyrau a chysgodau deddf Moses. Yr oedd llawnder gras a gwirionedd yn cartrefu ynddo;

ac ni ddaeth trefn achubiaeth pechadur, a'i gymeradwyaeth ger bron Duw yn amlwg, hyd nes yr ymddangosodd Duw yn y cnawd, ac egluro gras a gwirionedd yn ei berson ei hun. "Y ddeddf a ddaeth trwy Moses, ond y gras a'r gwirionedd a ddaeth trwy Iesu Grist." "Ac o'i gyflawnder ef y derbyniasom ni oll, a gras am ras."

Wedi cymaint a hyn o esboniad ar y geiriau, ni a sylwn ar

ATHRAWIAETH YR YMGNAWDOLIAD.

Y mae dirgelwch anesboniadwy yn perthyn i'r pwnc hwn, ac eto nid oes yr un athrawiaeth yn y Beibl y dylid bod yn fwy gofalus i'w deall nag athrawiaeth yr ymgnawdoliad. Dylid cadw allan bob damcaniaeth ddynol, a chyfyngu ein hunain yn hollol at yr hyn a ddywed y Beibl. Dylid bod yn dra gofalus yn ein gosodiadau, a dywedyd yn eglur yr hyn ydym yn gredu, a chondemnio yn hyf yr hyn nid ydym yn gredu ar y pwnc; oblegid mae meddu syniadau cywir am Berson Crist yn allwedd i fyned i mewn i holl ddirgelion trefn gras, a heb iawn syniad ar y mater hwn, bydd gwirioneddau yr efengyl fel geiriau llyfr seliedig. Nodwn yn

- I. FOD DWY NATUR WAHANOL, SEF Y NATUR DDYNOL A'R NATUR DDWYFOL, WEDI YMUNO YN MHERSON CRIST, A BOD IESU GRIST FELLY YN DDUW A DYN MEWN UN PERSON.

Dyweddodd yr angel Gabriel wrth Mair, "Yr Ysbryd Glan a ddaw arnat ti, a nerth y Goruchaf a'th gysgoda di; am hyny y peth sanctaidd a aner o honot ti a elwir yn Fab Duw." Felly ffurfiwyd gan yr Ysbryd Glan, o hâd y wraig—o sylwedd y forwyn—fod dynol. Cafodd y peth sanctaidd hwn, sef dynoliaeth lân, ei huno ar ei bodolaeth a Pherson unig-anedig Fab Duw, y Gair, yr ail Berson yn y Duwdod; felly yr oedd y baban a aned o Mair yn wir Dduw ac yn wir ddyn mewn dwy natur wahanol, ond un Person tragwyddol.

Dylid bod yn ofalus i ddeall tri pheth,

1. *Fod y Person rhyfedd hwn yn wir Dduw.* Cawn ein dysgu yn yr Ysgrhythrau ei fod yn bodoli cyn bod y byd,

ei fod yn feddianol ar yr holl berffeithiau dwyfol; yn cyflawni pob math o weithredoedd dwyfol; ei fod yn wrthdrych addoliad dwyfol, ac yn Dduw bendigedig yn oes oesoedd. Os nad yw Crist yn wir Dduw, tyner i lawr groes Calfaria, treiglwn y maen yn ol ar fedd newydd Joseph o Arimathea; alltudiwn o'r Beibl aberthau yr hen oruchwyliaeth; na ddywedwn wrth neb fod gwaed Iesu Grist ei Fab ef yn ein glanhau ni oddiwrth bob pechod; tynwn allan o'n gweddïau a'n credoau yr enwau Iesu, Gwaredwr, Offeiriad, Cyfryngwr, ac Eiriolwr; ac na soniwn byth am Iawn, prynedigaeth, cymod, a haeddiant Crist; oblegid nid yw yr ymadrodd am y groes ond ffloineb, ac ynfyrwydd cableddus. I ddal gafael yn yr hen wirioneddau bendigedig sydd yn dwyn bywyd i bechadur rhaid i ni ddal allan y syniad fod Iesu Grist yn wir Dduw.

2. *Cawn ei fod yn wir ddyn.* Gelwid ef Mab y dyn, Mab Dafydd, Had y wraig, Had Abraham. Yr oedd yn bwyta, yn yfed, yn cysgu, yn cynyddu, yn lluddedig, a bu farw. Yr oedd ei enaid dynol yn cynyddu mewn doethineb, Yr oedd yn caru cyfeillion neillduol, fel yr ydym ninau yn gwneyd. Yr oedd yn wylo, yn gruddfan yn yr ysbryd, a gweddïo ar ei Dad. Yr oedd yn ddyn fel ninau.

3. *Nid oedd ond un person.* Ni oedd yn ddau. Ca hyn ei brofi yn ei holl ddull o lefaru a gweithredu mewn cysylltiad a Duw a dyn. Ni ddywedir un amser fod ei Dduwdod yn gweithredu ar wahan oddiwrth ei ddyndod, na'i ddyndod oddiwrth ei Dduwdod. Dywedir fod Duw wedi pwr casu yr eglwys a'i waed ei hun, a dywedai Crist wrth weddio yn yr ardd am y gogoniant oedd ganddo cyn bod y byd. Ni allai hyn fod oddieithr fod Duw a dyn mewn un person. Dywedir am Grist ei fod yn ddirmygedig, yn wrthodedig, yn dlawd, ac iddo dywallt ei enaid i farwolaeth. Iddo gael ei eni mewn preseb, a heb le i roddi ei ben i lawr. Ac ar yr un pryd, ei fod yn frenin, yn meddu pob awdurdod yn y nef ac ar y dddear, .c y bydd iddo ddyfod gyda chymylau y nef i farnu y byw a'r meirw yn y dydd olaf, a'i fod yn gwybod pob peth sydd yn nghalon dyn. Y mae yr oll a briodolir i Grist fel Duw, neu fel dyn, yn perthyn i'r un person.

II. EFFAITH YR YMGNAWDOLIAD.

Carwn ergluro hyn, ac i chwithau ei ddeall yn drwyadl gyda golwg ar bedwar peth.

1. *Mewn cysylltiad a Duwdod yr Arglwydd Iesu.* Gan fod ei natur ddwyfol yn berffaith ac anghyfnewidiol, rhaid iddi barhau byth yr un fath ynddi ei hun, a hyny o angenrheidrwydd. Felly nid yw yr ymgrawdoliad wedi newid dim ar y Duwdod. Effeithiwyd gwahaniaeth mewn ystyr berthynasol, yn gymaint a bod enaid a chorff dynol wedi eu cymeryd i'w bersonoliaeth dragwyddol, a'u cadw fel organ, trwy yr hon y gwna y natur ddwyfol ddatguddio ei hun, a gweithredu ar greaduriaid dynol. Y mae y datguddiad personol o Dduw yn y Duwddyn yn eglurach ac yn llawnach nag yn holl weithredoedd creadigaeth a rhagluniaeth. Mae Duwdod yn gweithredu trwy y ddynoliaeth yn Nghrist, fel y mae yr enaid yn gweithredu trwy synwyrâu y corph a'r aelodau mewn dyn, ac yn gyfrwng cymundeb a'r byd allanol; ond nid yw yr enaid drwy hyn yn dyfod allan o'r corph. Yn yr enaid, fel y gwyddom, y gorwedd elfenau cymeriad moesol, ac y mae yr egwyddorion moesol yn cael eu hegluro gan y corph; fel hyn y mae yr anweledig mewn dyn i'w ddeall drwy y gweledig. Wrth graffu ar ymddygiadau y corph a iaith y tafod yr ydym yn gweled yr enaid. Gwna hyn ein cynorthwyo i ddeall geiriau yr Arglwydd Iesu pan y dywed, "Yr hwn a'm gwelodd i a welodd y Tad;" a geiriau Paul pan y dywed, "Duw a ymddangosodd yn y cnawd." Nid oedd uno dynoliaeth â dwyfoliaeth yn Mheron Crist yn effeithio cyfnewidiad yn y Duwdod, ond y mae y natur ddynol yn ei berson y datguddiad llawnaf o Dduw.

2. *Sylwn eto, pan ddaeth Duw yn yr Aul Berson yn ddyn, y Gair yn gnawd, nid yn unig parhaodd i fod yn wir Dduw, ond yr oedd yn wir ddyn; yn mhob peth yn gyffelyb i'w frodyr.* Nid oedd ei ddynoliaeth yn wahanol i'n dynoliaeth ni. Yr oedd yr un gwendidau yn perthyn i'w gorph ag sydd yn perthyn i'n cyrph ninau; a'r un cynyddfau meddyliol ganddo a ninau. Y mae perffaith ddynoliaeth Crist yn cynwys enaid yn gystal a chorff. Cymerodd Crist y natur ddynol yn llawn—enaid a chorff;

felly y mae ganddo ewyllys ddynol, oblegid y mae ewyllys yn elfen bwysig a hanfodol i enaid. Heb ewyllys ni byddai dyn yn fod cyfrifol—ni byddai yn ddyn. Yr oedd enaid y dyn Crist Iesu yr un fath ag enaid dyn arall o ran ei alluoedd naturiol; ac os na chymerodd Crist ein natur yn llawn, yna nis gallai y natur ddynol gael ei harddangos yn llawn ar y groes nac o flaen yr orsedd; ac ni buasem, fel y sylwa Hodge, wedi ein gwaredu a'n sancteiddio yn wirioneddol trwy undeb sylweddol â Duw. Cyfeiriai Crist at ei ewyllys ddynol pan y dywedai yn nyfnder ei enaid, "Nid fel yr wyf fi yn ewyllysio, ond fel yr wyt ti." Fel Duw a dyn y mae gan Grist ddwy ewyllys, oblegid y mae ganddo ddwy natur; ond y mae y ddynol yn ddarostyngedig i'r ddwyfol, ac ni allai ewyllysio drwg, ac nad oedd ei gweithrediad ar y ddaear ond adlais o'r ewyllys ddwyfol. Yr oedd y ddynol yn gweithredu yn y ddwyfol, a'r ddwyfol yn y ddynol.

Cawn fod, Crist yn cynyddu mewn gwybodaeth fel dyn arall. Dywed Luc, "A'r Iesu a gynyddodd mewn doethineb a chorpholaeth." Bu yn faban, ac ni ddaeth i'w gyflawn faint ar unwaith, ond yn raddol fel'ninau. Ni ddaeth i gerdded mewn diwrnod, ac ni ddaeth i siarad ar unwaith; ni ddaeth i ddarllen heb gael ei ddysgu; a chredwn ei fod yn gweithio gwaith saer yn well trwy arferiad. Fel yr oedd ei gorph yn cynyddu yr oedd ei ddeall yn cryfhau, a'i wybodaeth yn ymeangu, "A'r Iesu a gynyddodd mewn doethineb." Yn efengyl Marc gwna Iesu Grist ddatgan ei anwybodaeth am ddydd y farn, a dywed, "Eithr am y dydd hwnw a'r awr, ni wyr neb, na'r angelion sydd yn y nef, na'r Mab, ond y Tad." Yr ydym i briodoli yr anwybodaeth yma iddo fel dyn, ond na fed-dyliwch fod yr anwybodaeth yma y cyfeirir ato, yn anghymwysder i ddysgu y byd am Dduw, ac yn gwmwl ar Haul mawr y Cyfiawnder, oblegid mae Iesu Grist yn hollwybodol fel Duw; ac os fel Duw, y mae yn hollwybodol. Nid yw felly fel dyn, ac mae Iesu Grist yn ddyn iel'ninau, ac yn aros o fewn terfynau y ddynoliaeth. Myn y Sosin fod yr adnod yma yn profi nad yw Iesu Grist ond dyn yn unig. Ond pe gwnaem ymwrthod a'r syniad yn yr adnod i wrthbrofi dywediad y Sosin, rhod-

dem y syniad nad yw Iesu Grist yn wir ddyn. Cofiw'n fod ganddo enaid dyn yn gystal a choroph dyn. Os oedd yn cynyddu mewn doethineb, yna yr oedd ei wybodaeth fel dyn yn feidrol. Yr oedd yn gwybod mwy pan yn ddeuddeg oed na phan yn faban, a gwybod mwy yn ddeg ar hugain oed na phan yn ddeuddeg. Yr oedd yn ddyn yn llawn ystyr y gair, heb fod dim yn anaturiol ynddo. Nid yw llawer o'r hyn a ddywedir am dano gan Babyddion, yn ei fabandod, ond chwedlau celwyddog.

Mae yr hyn a ddywedwyd yn ein harwain at y peth nesaf, sef

3. *Nad yw tei'hi, neu yr hyn a berthyn yn briodol i'r natur ddwyfol yn dyfod yn rhan o'r natur ddynol*, ac nad yw eiddo y natur ddynol yn dyfod yn rhan o'r natur ddwyfol; hynny yw, nid yw y natur ddwyfol, trwy yr undeb a'r ddynol, yn cael ei dynoli, na'r natur ddynol yn cael ei dwyfoli. Nid oes cymysgu naturiaethau o gwbl, ond y naill a'r llall yn cadw eu nodweddion gwreiddiol. Ond y mae priodoleddau y ddwy natur yn perthyn i'r un Person; felly mae un Person y Cyfryngwr yn ddwyfol ac yn ddynol, a chyflawni ar unwaith yr holl weithredoedd yn cymeryd i mewn ansoddion a galluoedd y ddwy natur.

4. *Ffaith yr undeb mewn cysylltiad a swyddau cyfryngol y Gwaredwr*. Gwna yr Ysgrhythrau yn mhob man gysylltu ei holl weithredoedd fel Cyfryngwr â'i Berson, ac nid a'r naill natur na'r llall ar wahan, ac y mae yr holl weithredoedd hyn yn gofyn dwy natur. Nis gallai fod yn ffynonell wreiddiol gwybodaeth fel Prophwyd i brophwydo heb iddo fod yn Dduw. Nis gallai roddi i ni esiampl fel y dilynem ei ol ef heb fod yn ddyn. Nisgallai weithredu yn lle a thros ei bobl, ac felly yn rhydd oddiwrth ofynion y ddeddf heb fod yn Dduw; ac ni byddai ei farwolaeth yn ateb drosom heb fod yn Dduw. Ond nis gellid ei wneuthur o dan y ddeddf, ac ni allai farw yn ein lle heb fod yn ddyn. Nis gallai fod yn ben yr hil ddynol heb fod yn ddyn, ac ni allai ddal awenau y llywodraeth fawr gyffredinol heb fod yn Dduw. Yn y preseb, ar y groes, yn y bedd, ac ar orsedd fawr y nef y mae yn Dduw a dyn yn un person. Peidiwch dweyd mai ei natur

ddynol oedd yr aberth, ac mai ei natur ddwyfol oedd yr allor; y mae y dywediad yn anysgrhythol. O na, Efe, Mab Duw oedd y cwbl. Efe, y Person Dwyfol oedd yr aberth a'r allor. Peidiwch a dweyd i'r natur ddwyfol nerthu y natur ddynol i ddyoddef uffern y gwaredigion; y mae y dywediad yn anysgrhythol, ac yn rhoddi y syniad i natur ddynol wneyd peth anfeidrol! "Efe yw yr Iawn." Person Dwyfol ddaliodd y ddyrnod. Na fydded i ni briodoli dim i'r natur ddynol ond y person.

Bydded i ni feddwl am y pethau hyn drosodd a throsodd. Bydded i ni gofio, er fod Iesu Grist yn Dduw a dyn mewn un person, na chafodd y natur ddynol a'r ddwyfol ynddo ef eu cymysgu, ac ni wnaeth un natur lyncu y llall. Ni chafodd Duwdod Crist am foment ei osod o'r neilldu er iddo gael ei lenwi. Nid oedd dynoliaeth Crist yn ystod ei holl fywyd ar y ddaear yn anhebyg i'r eiddom ni, er ei bod trwy ei hundeb a'r Duwdod wedi ei mawrhau a'i gogoneddu yn ddirfawr. Er yn berffaith Dduw, yr oedd bob amser yn berffaith ddyn; ac yn y nefoedd yn awr y mae yn wir ddyn yn gystal a gwir Dduw.

Peidiwch meddwl fod y manylwch a ddangoswn ar y pen hwn yn hollti blewyn, oblegid y mae esgeuluso y manylwch yma yn ddinystr i eneidiau. Undeb parhaus ac anwahanol y ddwy natur yn mherson Crist sydd yn rhoddi gwerth anfeidrol ar ei waith cyfryngol, a'i gymwysso i fod yn Gyfryngwr addas rhwng Duw a dynion; a dyma sydd yn gosod gwerth ar ei gyfiawnder pan y cyfrifir ef i gredadyn. Dyma sydd yn gosod digon o werth yn ei waed i fod yn sail cyfiawnhad a maddeuant pechodau, oblegid yr oedd yn rhinwedd yr undeb yn waed Duw yn gystal ag yn waed dyn. Gwnaeth person dwyfol ddyoddef a marw. Yr oedd yr hwn fu yn gorwedd yn y preseb, yn sugno bronau morwyn, yn rhodio gwlad Judea, yn marw ar Galfaria, yn gorwedd mewn bedd, a esgynodd i'r nef, ac sydd yn awr yn eiriol, yn wir Dduw. Yr oedd yn Dduw yn marw ar y groes yn gystal ag ar orsedd ei ogoniant. O'r tu arall, gallwn ddweyd fod yr hwn sydd yn destyn cân a moliant gan angelion a *saint* yn y drydedd nef yn ddyn mor wirioneddol a phan yn destyn

gwawd yn adeg ei ddarostyngiad; ac y mae y dorf wared-igol yn eu teyrnged o fawl iddo yn dywedyd, "Ti a laddwyd, ac a'n prynaist ni i Dduw trwy dy waed."

Y ffaith fod y Gair wedi dyfod yn gnawd, Duw wedi ymddangos yn y cnawd, yw mér yr efengyl, enaid Cris-tionogaeth, sail cadwedigaeth, y rhyfeddod mwyaf, a'r wyrth ryfeddaf i dragwyddoldeb.

Immanuel yw Alpha ac Omega trefn fawr y cymod. Y mae gofyniad mawr Solomon, "A breswylia Duw gyda dyn ar y ddaear?" wedi cael ei wirio. "Y Gair a wnaethpwyd yn gnawd, ac a drigodd yn ein plith ni." Dyma ddatguddiad llawn o Dduw, fel y mae yr haul yn ddatguddiad llawn o hono ei hun. "Mewn natur," meddai Charnock, "yr ydym yn gweled Duw yn debyg ag y gwelir yr haul mewn darlun; yn y ddeddf gwelir ef fel yr haul mewn cwmwl, ond yn Nghrist gwelwn ef yn ei belydrau ei hun, gan ei fod 'yn ddisglaerdeu ei ogoniant ef, ac yn wir lun ei berson ef.'" Yn yr ymgawdoliad daeth Duw atom ni; i.e., daeth Tad tragwyddoldeb yn ddarostyngedig i ddeddfau amser a lle. Fel y dywed Vinét, "gwnaeth Duw leoli ei hun." Mae y Duw mawr ac ofnadwy wedi dyfod yn gyfeillgar! A gallwn alw yr Anweledig, yr Hollalluog, a'r Anfeidrol yn Dad! ac y mae i ni berthynas uniongyrchol, neillduol a pharhaus ag ef. Gallwn siarad ag ef wyneb yn wyneb, fel gwr gyda'i gyfaill; gallwn ymddiried ynddo, a meddu sicrwydd y gwna ein gwranddo; mewn gair, gallwn ddal cymundeb personol a Duw personol, ac eto y mae yn parhau yn ddim llai anfeidrol i'r dychymyg, a dim llai ofnadwy a sanctaidd i'r gydwytod.

Iesu yw haul y byd ysbrydol, a hebddo nid oes dim ond tywyllwch ac anobaith. Nid oes yr un ffordd at Dduw, yr un wybodaeth am Dduw, dim gwir gysur, a dim gobaith hebddo. Mae y dyn a ewyllysio ddiffodd yr haul hwn yn elyn dynoliaeth, ac ni cheiff yn uffern greulonach gelyn i'w ddedwyddwch nag ef ei hun.

Gwadu athrawiaeth yr ymgawdoliad fyddai symud gwirionedd allan o'r byd, Tynwch hi allan o'r Beibl, a thyna ef ar unwaith yn llyfr marw, ac yn un o'r llyfrau mwyaf disynwyr ar y ddaear! A beth fyddai bodolaeth

ddynol, beth fyddai cymdeithas, cynydd gwareiddiad a gwybodaeth? Atebwn yn ngeiriau Vinét, "*A fearful non-sense!*" Uwch ben yr olygfa druenus ar adfeilion tragwyddol, byddai duw camwedd a drygioni yn dyrchafu chwerthiniad uffernol! Byddai gwlad y goleuni wedi troi yn dywyllwch; telynau y nef wedi dystewi; caniadau y *saint* yn wylofain; y cyngor bore wedi dyrysu, a'r holl gyfanfyd yn ymollwng i ddifancoll! Ond byddwch dawel a digyffro, ni chymher hyn byth le. Mae Duw "wedi crynhoi yn nghyd yn Nghrist yr holl bethau yn y nef ac ar y ddaear ynddo ef; ac ynddo ef y mae pob peth yn cydsefyll." Mae yr Iawn mawr wedi gosod cylch o ddyogelwch anfeidrol fawr a nerthol o amgylch y greadigaeth i'w chadw rhag ymollwng! Y mae dyogelwch a dedwyddwch pob credadyn wedi ei sicrhau; y ffordd i'r nefoedd wedi ei hagog, a chymundeb a Duw wedi ei gael trwy uno dynoliaeth a dwyfoliaeth yn mherson y Cyfryngwr; ac y mae modd cyfiawnhau yr euog trwy ufudd-dod a marwolaeth y Duw-ddyn; a'i sancteiddio a'i lanhau oddiwrth bob halogrwydd, cnawd ac ysbryd trwy rinwedd dwyfol waed, a chymwyso pechaduriaid trwy ddwyfol ras i gael rhan o etifeddiaeth y *saint* yn y goleuni.

" Dyma'r Person a ddyoddefodd
Yn ein lle ddigofaint llawn,
Nes i gyfiawnder waeddi gollwng
Ef yn rhydd, mi gefais iawn."

Am ddwyn oddiamgylch y fath drefn ryfedd teimlwyf awydd i ddweyd, "Ac i'r Brenin tragwyddol, anfarwol, anweledig; i'r Duw unig ddoeth y byddo anrhydedd a gogoniant yn oes oesoedd. Amen."

EARLY PIETY.*

Remember thy Creator in the days of thy youth.—*Ecclesiastes*
xii. 1.

The important duty of remembering our Creator is here urged upon our attention. We owe it to God to be mindful of Him. When we receive a kindness, we remember the giver by returning the favor as opportunity offers itself. Remember thy Creator; not as one would remember his enemy, but as a man would remember his friend, or a child his father.

The text suggests with reference to this duty: first, that it is a reasonable duty. He is *thy* Creator; in the original "thy Creators," implying more than one. "Let us make man." As the creation of man was the work of the Trinity, so also is his redemption. We are bidden to remember our Creator. And if it is reasonable for a child to remember his father, or a man his benefactor, it is even more reasonable that a man should remember God, the Giver and Sustainer of his life.

The text also suggests that a peculiar obligation is placed upon us to perform this duty. It is the creator's command to the creature of His hand; a relation which implies authority. A master's relation to his servant implies that the former has a right to the service of the latter. The owner's relation to his possessions implies a right to his holdings. I belong to God in a more real sense than any possession can ever be mine.

*This was Mr. EVANS' first sermon. It was delivered first at Oak Hill, Ohio, the last Thursday evening of November, 1855, at the request of Mr. Edward Morris. A few minor changes were made in the manuscript after its first composition.

Finally, the text suggests that the proper time to perform this duty is in the early years of life. "In the days of thy youth."

My young friends, I have a message for you from God himself. "Hearken, that your souls may live." "Remember thy Creator." I shall endeavor to speak in simple language that all may understand. The following incident is told: Two armies had drawn up for battle array. But when the fighting began, one army discovered that its fire was not effective. And on finding the cause, the general shouted: "*Shoot low, boys.*" The soldiers of Zion may be shooting too high; above the people's heads. It is very true that to reach some people's heads we must shoot high, but the heart is below the head. It is the arrow which pierces the heart that kills. I shall endeavor to shoot low, and may the Spirit of God direct the message to the heart of some boy or girl, so that the blood of Christ and His righteousness alone will heal the wound.

The necessity of seeking the Lord even in the days of youth will appear when we remember that *the guilt of Adam's sin rests upon the whole race*. We must say even of the innocent babe, "Here is a sinner." Some maintain that a child is pure when born, and that its perfection is marred by contact with the evil of our world. But the Bible inquires: "Who can bring a clean thing out of an unclean? Not one." To this rule there has been but one exception; and that was a miracle: when "the Holy Thing" was born of Mary. David, the son of Jesse, was a godly child, when as a boy he shepherded his father's flocks. But was he sinless in his birth? No; for by his own confession "he was shapen in iniquity, and in sin did his mother conceive him." A child is born in sin, and will continue to live in sin until he is saved by the grace of God. "Death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression." That is, infants. Unless babes are under the power of sin, why should they die or suffer pain? If infants are sinless, then Sodom would not have been destroyed by fire; for God promised to spare the city for ten righteous persons. There certainly

must have been more than ten babes in Sodom. Some find it difficult to determine at what age a child can become sinful. It seems to me that the Bible should be our authority in such matters, which says: "Thou wast called a transgressor from the womb."

I have a very tender regard for the children who die in infancy, and I am far from wishing to see any of them in hell in order to demonstrate the fact of original sin. Furthermore, I do not believe that there are any children in such a place. I can prove original sin by looking to the little angels about the throne, who join with the heavenly choir in singing the praises of Him who redeemed them. Imagine a little babe dying in its mother's arms, and the very next moment singing: "Unto Him that washed us from our sins in His own blood." But what sense in a child a month old singing such words, unless it had known something of sin? But are not children washed in His blood? Do they not wear the white robes which are cleansed in the blood of the Lamb? If they do, then have they been sinners; or one of two things must follow: children are silent in heaven, or they speak lies. I mention these things to convince my young friends that they also are sinners even as others. You cannot begin the Christian life too young. Christ alone is able to save you. I would have the boys and girls remember that they have been born in sin.

2. *And you are not only under the guilt of sin, but also in its power.* By "guilt of sin" we mean liability to punishment, by "its power" the inherent tendency of our nature toward evil. The seeds of corruption have been planted in the child nature. They develop naturally in the soil of the old covenant. The longer they are permitted to remain the more do they increase. Young friends, are you not afraid of them? They are ripe for the fire in the lives of many boys and girls before they are twenty years of age. Many of our young people laugh as they sow their wild oats, but unless God takes mercy upon them, they will weep bitter tears when they reap the harvest. And the harvest-time is coming. Is it wise to allow the plants of sin to remain unnoticed? Their roots are con-

tinually taking firmer hold. Every bad habit grows stronger. Ask God then to change the nature of the soil, and plant therein the holy seed whose harvest is life eternal.

3. *Think for a moment of your relations to God, and of His great purpose in your creation.* "For My own glory have I created him," not to live in sin. Therefore, "remember thy Creator." You always remember the person who does you a favor; how can you forget the Father of mercies? Think of His infinite goodness. You might have been born blind, or deaf, or dumb. You might have been born idiots. But instead, you are in full possession of all your faculties. Still, many a little boy or girl born blind lives nearer to God than you do, though your debt of gratitude to Him is much the greatest. Should your members become the instruments of sin and uncleanness? Should your faculties be the servants of Satan? Should your mind be filled with vanity? Can you thus fulfill the object of your creation? Is it for such a life that God clothes and feeds you, and permits you life and health? Did He ever give you permission to give your early years to Satan? What should you render unto the Lord for all His benefits? His temporal favors are not all. He gave His only begotten Son to live in poverty and pain, to die upon the cross, that we might have life. Why then refuse the Son? Christ pleads with you: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls."

Consider also the brevity of life. But some young people take liberties to sin, because they imagine that they have many long years of life. I can very well remember the school-mates of my boyhood, many of them dead now. You may recall the boys and girls of your own age a few years ago, but perhaps the most jolly of them all has been taken, while you are left. What if God should call you to appear before Him! And you know not when that summons may come. Perhaps even now your coffin is made. It is possible that your next dress will be a shroud. For our times are in His hands.

5. *We should also be reminded of the value of time.* One moment of time is worth more than the world. Do men waste pearls? Is gold trodden under foot? And yet time, which is of more value than gold, is squandered by thousands of the youth of our land. The days of youth are the best. It is the most acceptable time to serve the Lord. Many an old man, realizing but too late the value of youth, has lamented: "Oh that I had spent all my moments in His service!" How unreasonable to give your best time to the evil one, and the remainder to God, entering Christ's vineyard only after exhausting your strength and vigor in the enemies' country.

The value of time appears in the consequence of its proper or improper use. Heaven or hell; bliss or woe; the fellowship of saints and angels, or the lost and demons forever! I have read of a girl dying at sixteen, but oh how she longed to live a few days more! She called her brothers and sisters to her bedside and warned them not to neglect the salvation of their souls. The pastor said that her cries were heart-rending. She had neglected her own soul, and the thought of being unprepared made the hour of death dreadful.

"Stop, poor sinner, stop and think,
Before you farther go;
Will you sport upon the brink
Of everlasting woe?"

6. Another reason why we should remember the Lord in the days of our youth is that *a child may begin to serve God very early in life.* It is a mistake to bar children from church membership. As soon as a child is open to evil influences from without, so soon, if not even earlier, can he be influenced for good by the Holy Spirit. Dr. Herron mentions the custom prevalent in his day of permitting only grown people to the communion table. But a great change has come in this respect in the last sixty years. The great majority of church members are received before they are twenty-one years of age. Why allow the child to serve the evil one, before coming to the Savior who said: "Suffer little children to come unto

Me." Were not Jeremiah and John the Baptist sanctified from the womb? Did not Josiah walk in the ways of David, his father, when he was eight years old? It is not strange that the English reformers call Edward VI. "the British Josiah." You cannot begin to serve the Lord too early. Some of you are familiar with the history of Polycarp. When they were leading him to the place of martyrdom, his executioners offered him his liberty if he would only defame the name of Jesus. Polycarp, who was ninety-five years old at the time, replied: "Eighty-six years have I served Him, and He has never wronged me in anything. How can I curse my Savior?" Polycarp was a Christian at nine. Moses Hoge, whom John Randolph defined as the most eloquent man that he had ever heard, when on his death-bed said that he could not recall the time that he did not love Jesus Christ. And such a testimony was far better than had he been able to recall a service to sin and Satan. When Samuel Mills was a boy, he was so burdened with the sense of his responsibility to God that he said to his mother one day: "Oh that I had never been born!" Henry Reese said of himself: "I must have had leanings toward religion farther back than I can remember. At any rate, among my earliest recollections are my thoughts of death, my dread of sin, and my love of ministers and sermons." Is there anything more beautiful than a godly child?

7. Again, *to seek the Lord in youth is the most profitable way.* "It is good for a man that he bear the yoke in his youth." For those who seek Him early generally receive life's richest blessings. "Those who seek Me early shall find Me." A godly child can have the assurance: "My father and mother have forsaken me, but God will take me up." The Lord cares for His children.

When Joseph was sold into Egypt, a foreign land, far from home and father, the Lord kept him and made him a ruler of that country. Samuel, who became a mighty prophet, served the Lord with Eli from early childhood. He was sent to the house of Jesse to anoint a king over Israel. Although the elder brothers were called first, David, who was watching his father's sheep, was chosen.

Samuel thought that Eliab would be made king, because he was a strong man. But the Lord said unto Samuel: "Look not on his countenance, or on the height of his stature; because I have rejected him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." David was chosen because his heart was right with God. He was a man after God's own heart.

Do you recall the story of Abiah? He was a child in the house of Jereboam, that wicked family upon which the judgment of the Lord fell. It was prophesied that not one of them would be buried in a grave; they were to fall by the sword, and their bodies become a prey of the dogs and the fowls of the air. Only Abiah was protected. "He only of Jereboam shall come to the grave," said the prophet; "all Israel shall mourn for him and bury him." But why should such honor come to a child so young? "Because in him there is found some good thing toward the Lord, the God of Israel, in the house of Jereboam." It was not an easy matter to live a religious life in the surrounding of that wicked court. And what good Abiah may have done we do not know. It was enough, so that God cared for him in a special manner. And if you seek him early, God will also care for you. Whether in life or death, no evil will befall you; for of the godly child it can be said: "The eternal God is His dwelling-place, and beneath him are the everlasting arms."

My young friends, there is nothing that can be compared with godliness. It has the promise of this life and of that to come. But how sad it is to think that thousands of young people are unmindful of Him. Does the criminal decline a pardon? Does the beggar refuse a crown? Does the naked decline clothing, or the rich man refuse to be healed? No. Yet many refuse eternal life. Does the slave choose the service of a hard taskmaster in preference to adoption by a royal family? Yet hundreds of boys and girls choose the service of Satan rather than be called sons of the Most High. They choose to feed swine and be filled with the husks and perish of hunger rather than return to their Father's house, where they

may wear the best robes and eat at the King's table. They expect to find religion some day, and, like Balaam, they too would die the death of the righteous; but in life they seem to be ashamed of Jesus Christ. My dear young friends, are you ashamed of the Blessed Person whom the heavens worship, at whose feet angels cast their crowns? Let it not be. "For whosoever shall be ashamed of Me and of My words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when He cometh in the glory of his Father with the holy angels."

PRAYER.

Behold, he prayeth.—*Acts ix. 11.*

THE PERSON referred to here as being in the act of prayer is Saul of Tarsus. He was a Pharisee of the strictest sect and "touching the righteousness which is in the law blameless." Notwithstanding this, he was not a godly man. He persecuted the Church. There are those who profess to be good, but are evil at heart. Saul of Tarsus was also a man of great learning. He had been brought up at the feet of Gamaliel, yet his knowledge did not save him. And it may be said of him before his conversion, as Festus told him personally, "Much learning doth make thee mad." Knowledge is profitable, and parents are to be commended for giving their children the privileges of education. But if the sons and daughters have not the grace of God in their hearts, the parents by giving them education are putting a sword in their hands by which they can fight more efficiently against their Creator. A man of learning without regard for God does more harm than a man of less knowledge. And, on the other hand, a godly man who is also learned can serve Christ more efficiently than the man of limited knowledge. There were others who hated Christianity as much as Saul, but, owing to their meager knowledge, they could not do as much harm.

But, bad as he was, God saved Saul of Tarsus. Jesus Christ in a majestic form came to meet him on the way to Damascus, and said unto him, "Saul, Saul, why persecutest thou Me?" Christ had two things in view in coming to him this time: to protect his people from persecution and to convert the persecutor. David saved

a lamb from the paws of the lion and the bear by killing them; but Christ delivered his lambs in Damascus from the paws of death by converting the lion into a lamb. His first question after conversion was, "Lord, what wilt Thou have me to do?" Saul was struck with blindness. He was enlightened and made blind at the same moment. Physically he became blind, but in the process he obtained a spiritual sight. While in this blindness he was led to Damascus. And there God commanded Ananias to visit him. He said to him, "Go into the street called Straight, and seek in the house of Judas one whose name is Saul, of Tarsus; for, behold, he prayeth." Observe that when the sinner begins to pray, God does not tarry long before answering. "Ananias, go, I cannot endure his crying unto Me any longer," saith the Lord. "But how much evil hath he done," answers Ananias. "I know all about it; but, behold, he prayeth," Christ replies. Ananias could have said farther, "O Lord, I have heard so much evil concerning this man that I am afraid of him." But the answer would come, "He is harmless enough now, for he is praying." If you see a man in prayer, you need not fear him.

"Behold" is the first word used in the text. This word always points to some extraordinary event, as in the following instances: "Behold, a virgin shall conceive and bear a son." "Behold, the Lamb of God." And in this verse two very strange things are brought to our attention: Saul, the persecutor of Christianity, is praying unto Christ, its founder. The man who was yesterday a blasphemer, and denounced Christ as a deceiver, is now worshipping Him as his Savior. The other strange thing we see here is that God was gracious enough to save Saul of Tarsus. He himself, many years after, when he was writing to Timothy, was wondering at this. He says: "Who was before a blasphemer, and persecutor, and injurious; but I obtained mercy." Let us now consider the duty of praying unto God.

I. WE OBSERVE THAT TO PRAY IS THE DUTY OF EVERY CHRISTIAN.

"For this shall everyone that is godly pray unto Thee."

He prayeth everywhere and in every condition: in the time of prosperity and in adversity. There is no state too high or too low. None too old or too young. If there be here a godly father, he is in the habit of praying; and the godly mother who is present is well accustomed to pray; if there be here a godly young man and a godly young woman, behold, they pray. "Behold, He prayeth." To attend religious services, to read the Word of God, and to contribute liberally for benevolent purposes are commended of God. A Christian may neglect these things, but he cannot be true if he does not pray. "Everyone that is godly prayeth." Everyone is not able always to attend the meetings. Many a child of God is confined to the sick-room; he would attend the services if in any way he could; he fails, and is excused; but even he can pray. Many an aged person has been overtaken by the days of affliction and "the grasshopper has become a burden"; there was a time when the pew was never vacant; the aged woman and the aged man have failed; but they continue to pray. Occasionally we may find a person that never learned to read; but he can pray. Some may be too poor to contribute much toward any good cause; even these persons can be much in prayer. We see, therefore, that the duty of prayer is the privilege of all Christians.

The practice of prayer is to be constant and continuous. Not once in a year, or once in a month, or once in a week. "Evening and morning, and at noon," says the Psalmist, "will I pray and cry aloud." Daniel prayed three times daily, although there was a royal decree against it. Many are found calling upon God in adversity whose voices are never heard in times of prosperity. Isaiah writes: "Lord, in trouble have they visited Thee; they found out a prayer when Thy chastening was upon them." In sickness some are much given to prayer; after their recovery, everything but prayer then. A young sailor in a storm was very much afraid. On asking the captain why he did not pray as he was accustomed in fair weather, he was answered: "Young man, this is not the time to pray; this is the time to work to save the ship. You

ought to have thought of praying before this." My friend, the swelling torrents of the river of death are before you, and when you are cast to and fro by the winds and the waves, it will be all that you can do to attend to your physical needs. I advise you to pray now, and then, if it be stormy without, there will be calm and peace within, and you can sing with the Psalmist, "Therefore will not we fear, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

II. WHAT IT IS TO PRAY?

It is not merely to go through the form of prayer. There is an essential difference between speaking and praying. Saul had used the words of prayer many a time; he could speak and arrange his petitions logically and grammatically; but it is now that he has commenced to pray. Saul was a Pharisee, and had been praying on street-corners, and on house-tops, but he had only used the form of a prayer then; now he is praying in earnest. Ah! my friends, we may count the number of times we have been kneeling before God in prayer, but can we count the number of times we have been praying?

Let us consider the true nature of prayer. Whatever may be the form, prayer in its nature remains the same. It makes no difference what language is used, nor whether any language at all is employed. The deaf and dumb can pray as well as those who can hear and speak. What is essential to prayer, then? Is it the gift of speech? No, it is not. Is it extensive knowledge? No, it is not. The publican's prayer was more acceptable than that of the learned Pharisee. What, then, is prayer? In short, it is a petition, a supplication, the pouring out of the heart before God. It is sometimes inward. Words are only messengers conveying thoughts. Words and sounds do not constitute prayer. The essence of prayer is in the heart, not in the tongue. That we may understand more fully the nature of prayer, let us consider its component parts.

1. *Its subject matter.* There must be something to

pray for. Some do not think what to pray for until they are in the attitude of prayer. They do not pray from the sense of need, but because it is a good custom. What would you think of a man going on an errand and not knowing what he wanted, but who was trying to think of something after he had reached the door-step? The truth is, that man does not want anything. So is many a one in praying. He compasses sea and land, mentioning many things, but really not asking for any of them. Occasionally we hear, instead of a prayer, an exposition of Scriptures and a sermon, as if the one in prayer were trying to inform the Almighty how much he knew, or to let the congregation see the extent of his knowledge. When we pray, we ought to have something definite in our hearts to ask of God. If a person goes out of the house on a particular errand, he will be back at the time required; but if he goes out without anything definite in view, there is no telling when he will be back; he is likely to call here and there, to speak to this or that man, and no one knows where to find him. So is everyone who goes to God in prayer without anything definite in his heart to ask of Him.

2. *There must be faith.* It is true that faith and prayer are two different things, yet faith is so essential to prayer that we cannot pray without it. A man that prays without faith is like one speaking to the wind, or a beggar without a bag, or like one that asks for alms, but refuses to extend his hand to receive them.

He that prays without faith is as if one should go to the well for water without any vessel to carry it. But why should we speak of praying without faith! There is no real prayer apart from faith. Without faith our prayer lacks persistence. Think of a rich man in your community and advise a poor man to ask alms of him. If he believes that he cannot get what he asks for, he feels that it is useless to ask of him. But because he was told to go, he goes to see him. However, he is very unconcerned and ready to turn back as soon as he asks. But think of another in a similar trouble. He, however, believes that the rich man is generous and that he will

get what he wants. This makes him determined and persistent. St. James writes: "But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything from the Lord."

3. *In our prayers there must be a confession of sins.* "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The want of confession has made many a prayer of non-effect. If we desire our prayer to ascend to the heights, we must start down low enough. It was here that the Pharisee made his mistake. He started on too high ground, so that, instead of rising, he had to come down. The publican, on the other hand, started low enough, and because of that his prayer ascended into the heavens. Let us learn a lesson from the little bird that gets so close to the earth in order to rise above it. In confessing our sins we follow in the footsteps of the best of men. King David confessed his sins. And Daniel was accustomed to confess his sins and the sins of his people.

4. *There must be an element of worship in our prayer.* There is no true praying where there is no worship. We may pray to man for a certain thing, but we must not worship him. To God only belongeth worship. "See thou do it not," said the angel unto John; "for I am a fellow-servant, and of thy brethren the prophets. Worship God." Jeremiah complied with the request of the King of Judah to tell the princes that he had prayed to him not to send him again to the prison-house of Jonathán. But I do not believe that Jeremiah would have consented to say that he had worshiped the king. What, then, is it to worship? The best answer that I can give is the following: "My soul doth magnify the Lord." A person having right views of the Almighty and of his own soul is possessed by a feeling of reverence toward the High God, and thus approaches Him in humility and holy fear. This is the soul in worship. One may pray urgently, with great feeling and sincerity, without the element of worship. This he does when nothing but

guilty conscience, fear, and perplexity urge him to pray. One may pray to his fellow-men without worshipping them, provided he humbles himself unto them as unto men, and not as unto God.

5. *In our prayers there must be pleadings.* A man pleads with God in prayer. This is a strange thing: the creature pleading with his Creator; the sinner pleading with God. The archangels, Michael and Gabriel, would not dare to do it. Pleading with God! Someone is ready to ask: "Can a man do this? When God says, 'This is the way,' will anyone dare to plead for a change?" Moses once dared. You remember the time when Israel worshipped the golden calf. The Lord said then unto Moses: "Now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them." And Moses besought the Lord his God, and said: "Lord, why doth Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Wherefore should the Egyptians speak and say, For mischief did He bring them out, to slay them in the mountains, and to consume them from the face of the earth?" Do you observe how Moses pleads with God here? It might be asked, "On what ground could he do it?" It was on the ground of the covenant made with Abraham, Isaac, and Jacob. An angel has no right to plead with God, and the devil becomes dumb in the divine presence. But, let the blessed Trinity be praised, the promises of the unchangeable God, the eternal covenant of grace, the spotless human nature found in the cradle in Bethlehem, the purchase price paid in full upon the cross, and the satisfaction to justice in the infinite atonement and blood of Jesus Christ, His Son—these constitute a plea for the sinner's life. Justice and law declare that man because of his sin deserves death, but three parties plead for his release: the sinner himself presents the merits of Christ as his plea for life, the Holy Spirit within speaks for him in groanings that cannot be uttered, and Jesus Christ on the throne is making intercession for him. When such a plea is actually made, the sinner becomes free in-

deed. The great God humbles Himself in Christ to reason with sinful man. "Come now, let us reason together," saith the Lord. There is nothing more pleasing than to hear the penitent sinner pleading in faith the promises of God.

6. *Thanksgiving is another feature that should be prominent in our prayers.* Praying is not thanksgiving, and yet a prayer is not acceptable without it. The spirit of prayer and thanksgiving generally go together. We ought to be thankful for everything in all conditions of life. We are to give thanks in adversity as well as in prosperity, for mercy and judgment, for the blessing itself, and even the affliction that brings the blessing. When asking for more, let us not forget to give thanks for the blessings already received.

III. INDUCEMENTS TO PRAY.

1. *The mediation and intercession of Christ.* There is no way to the Father but by Him. Man is guilty and defiled, and God is glorious in holiness and fearful in praises, and cannot be approached except through a mediator. He is a consuming fire and we are dry stubble. But there is a way through a mediator by which the sinner may come close to God without being consumed. We get an order for a sum of money in the name of another, and if the credit is good, the money is given. The goodness of God is immeasurable, but only by the name of another can sinful man obtain a spiritual blessing from God. He must get permission to use that name. And who is that one whose name must be obtained? Some go for a spiritual blessing to the Pope of Rome or the priests under him; but these are themselves in more spiritual debt to God than they can ever pay. Some pray in the name of Mary and the other saints; but these have no merits to impart, and whoever uses their names is guilty of spiritual forgery, as no permission has ever been given to use these names for that purpose. Besides, in using them they lower the demands of Justice in the minds of the people. But there is one name which we may use: it is the name of Jesus Christ, the Son of

God. "For there is none other name under heaven given among men whereby we must be saved." Christ says, "Whatsoever ye shall ask of the Father in My name, He may give it you." Every promise in the Bible is like a promissory note signed by Jesus Christ, and He has enough credit in heaven to pay the debts of all His people and to give each one a kingdom in the world to come. Ask, then, in the name of the Son of God.

Once I heard of an emperor who in a fit of anger drew his sword to kill his wife. The wife, realizing the danger, took hold of her child, who was near by, and put him between her and the emperor. The child was their only son and was greatly beloved by his father; he was the heir to the crown. And the mother said: "If you are going to kill me, you must kill your son first. I am his mother." Oh, sinful man, you have offended God! He whets His sword to strike the ungodly. But He has one beloved Son. Take hold of Him by faith and put Him between you and the wrath of God, and that will stay His almighty hand. He has struck Him once to spare you. He is in your nature and stands in your place.

2. As another inducement to pray, consider *the purpose for which the throne of grace was established*. It is the seat of grace and mercy; the throne upon which setteth the God of all grace and before which the gracious Jesus intercedes; the throne which is sprinkled with the blood of the everlasting covenant, and encircled with the bow of promise as a token of a covenant ordered in all things and sure; the throne of grace, in the midst of which there stands "a Lamb as it had been slain," to indicate that the sacrifice of Christ continues in its merits. What a precious truth this is! Grace in authority! Justice has a throne, but from that nothing awaits the sinner but gloom. But here grace is enthroned. Therefore the ministrations of grace have royal authority. To accomplish this was not an easy task. The eternal Son took upon Him the human nature. To satisfy the demands of Justice, He offered Himself. He drank the curse, extinguished the fire of God's wrath against sin by His own blood, became an end to the law for a right-

eousness to everyone that believeth. From the sacrifice on Calvary there arose such a sweet smelling savor that the holy of holies in heaven has been made forever fragrant. It was infinite atonement, infinite merit, that produced the materials of this throne. And now "grace reigneth through righteousness to eternal life, through Jesus Christ our Lord." I see written in large letters upon the throne, that "God in Christ reconciles the world unto Himself, not imputing their trespasses unto them."

This throne transforms everything into means of grace. Afflictions, tribulations, persecutions, poverty, and even death itself are so transformed. Once it was believed that there must be somewhere in the bowels of the earth some metal that would transform into gold everything coming into contact with it. And here is a throne which transforms into grace everything touching it. Here greatness, authority, power, justice, sanctification, and even glory, are transformed into grace. It was in view of these considerations that the apostle said, "Let us therefore come boldly unto the throne of grace." "The throne of grace!" How sweet and fascinating! All the gospel message is summed up in it.

"Oh, to grace how great a debtor
Daily I'm constrained to be!
Let that grace now, like a fetter,
Bind my wandering heart to Thee.
Prone to wander, Lord, I feel it,
Prone to leave the God I love;
Here 's my heart, oh take and seal it,
Seal it for Thy courts above."

3. *The blessings that come through prayer should be another inducement to pray.* Prayer is a shield to the soul, an offering unto God, and a weapon against the devil. It is like the vessel used to water the plants in the garden. Break the vessel and the plants wither. Man goes everywhere in search of water. He goes to Sinai and finds there "clouds," "fire," and "darkness," "lightning and thunder, and the sound of a trumpet and the voice of words," and entreats that the words should not be spoken unto him any further. He again tries to

fill his vessel with self-righteousness, and finds that to be all vanity and filthy rags. He comes unto God as a Creator, and looks toward the heavens, the work of God's hands, and the earth, His footstool. He casts a glance over all creation, but all in vain. They are wells that hold no water. At last I see him coming to the throne of grace, and here his vessel is filled with living waters that quench forever the thirst of his soul. At the throne of grace there is a way of deliverance in every sorrow and hardship. "And call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me." "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

4. Another inducement to pray is, *the fact that God answers prayer*. The Psalmist says, "O Thou that hearest prayer." He seems to be astounded that the Supreme Being would humble Himself to listen to the cry of sinners. Do not consider yourself too great a sinner for God to listen to you. Generally men consider themselves much better than they are, and this is the reason why God does not hear their prayers. The prayer of the Pharisee was rejected because he did not acknowledge himself a sinner, but that of the publican was accepted because he said, "Have mercy upon me, a sinner." David was pleading for forgiveness because his sin was great; he said, "Pardon mine iniquity, for it is great." He was not pleading for forgiveness because his sin was small, but just because it was great. This is the plea of the beggar. "Help me," he says; "I am very poor." And this is the plea of one in trouble. "Help me; I am in great distress," he cries. "Pardon mine iniquity," pleads the sinner; "for it is so great that, if not forgiven, it will destroy me." Upon what does God look in administering grace unto the transgressor? Is it upon his virtues? They are not to be found. He looks upon his misery, his dreadful condition. If a man approaches the throne of grace without realizing his condition, he is rejected. "And the rich He hath sent empty away." If you wish to prevail before this throne, you must not plead any of your own merits. Go there as you are, guilty and defiled,

without anything to rely on but the merits of Christ. You cannot come there in any other way without dishonoring it. Do not go to the throne of grace even as Joseph went to meet Pharaoh. He shaved his head and changed his apparel. If you do that, you will insult Him. Approach Him in your defilement and rags—just as you are. Manasseh went as he was, and humbled himself greatly before the God of his fathers, and he was accepted. Mary Magdalene, as great a transgressor as she was, approached the throne of grace, and her many sins were forgiven her. Oh, men, the throne of Judgment is not very far from any one of us! but, thanks be to God, the throne of grace is nearer just now. At present it is close by. Delay a little and you may be in a world where the throne of grace is not to be found.

Dear friends, "Seek the Lord while He may be found; call ye upon Him while He is near." "Behold, now is the accepted time; behold, now is the day of salvation."

EFFORT NECESSARY IN ORDER TO BE SAVED.

Then said one unto Him, Lord, are there few that be saved? And He said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are.—*Luke xiii.* 23-25.

“LORD, are there few that be saved?” This question was asked to the only one capable of answering it with certainty. We can only surmise what may have been this man’s reason for asking such a question; it may have been to settle a controversy. Perhaps this man had been debating with a friend the question, whether anyone outside of Jewry was to be saved; this man taking the broader view, that many of the Gentiles were also eligible for salvation.

The question may have been suggested to him by something he had heard Jesus say previously; for instance, the saying of Christ in the Sermon on the Mount: “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” These words seem to imply that the number of the saved are few and that the great majority travel the broad way of perdition. An appeal to history will confirm this statement of the case by Christ. From the beginning until the coming of Christ, and from His coming until now, those that walk in the narrow way of life are few in comparison with the vast company who crowd the broad thoroughfare whose end is death. Leaving out of account the heathen world, and looking only

to the peoples who live under the sway of the so-called Western civilization, the state of the case is not materially changed. The travelers who give decided evidence of having passed through the strait gate are very considerably in the minority. That is the story of the past, but it need not be the story of the future. This saying of Christ described things as they existed in His own day. In the future conditions will be entirely reversed; the narrow way will become popular and the broad way deserted.

The state of society at the time is another possible reason for this question being asked. The moral condition of the world was degenerate in the extreme. Even the best religion of the day was honeycombed with fraud and hypocrisy. This questioner of Christ may have been disquieted by the formalism and hollowness of the national religion. Even in our day many good men are disquieted for a similar reason and in moments of despair are inclined to ask, "Are there few that be saved?" Not only are they appalled by the imposing power that sin displays in the world at large, but also are they discouraged by the vast number of insincere professors within the Church, so that at times the outlook for the kingdom seems dark and dreary.

Christ did not give a direct answer to the question, but He took advantage of the occasion to impress upon the minds of the people that effort was necessary in order to enter into life. Verse 24 in the Authorized Version is misleading. It seems to imply that, in spite of honest efforts, many fail to enter in at the strait gate. The gate is so strait, the way of life so difficult, that only the few, the very best, win out. Certainly such an outlook presents little encouragement to the rank and file. The Revised Version comes to the rescue; it renders the meaning quite plain by changing the punctuation. For the period at the end of verse 24 it substitutes a comma, thus: "for many, I say unto you, will seek to enter in, and shall not be able, when once the master of the house is risen up, and hath shut the door." The reason of failure is not the straitness of the door, but the un-

seasonableness of the attempt—when the door is shut. According to the Old Version, failure may occur to any man, at any time; according to the Revised, failure after honest effort is impossible, except the day of grace be passed—the door be shut. Not only effort is necessary to enter in, but the effort must be in season: “Now is the acceptable time; now is the day of salvation.”

1. *Entering through the door into life means effort.* There is only one door. All, whether old or young, poor or rich, learned or unlearned, black or white, must enter in through the one door. No special favors are given. There is equality of opportunity for all. If you would know what the door signifies, Christ replies: “I am the door.” “No one cometh to the Father but by Me.” “If any man enter in by Me, he shall be saved.” There is no other entrance into life. “Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved.” Although Christ is all in all in the sinners’ salvation, none enter into life without effort. Greatness and fame are not attainable without striving. No one receives praise for the station he occupies or the wealth he possesses unless they are the prize of exertion. Nothing in this world worth having is obtained without effort. Many a poor lad has climbed into intellectual eminence; but he entered through the narrow door of hard work. Lincoln climbed from dire poverty to the highest seat in the Nation; but it was through unstinted striving, and his great exertion fitted him for the exalted station. The way to the kingdom is in nowise different. None shall wear the crown and carry victory’s palm without effort. Someone objects, saying that salvation is not of works, but of grace. “For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God.” We readily admit that salvation is of grace; but the grace of God is living grace. It is a life, a divine instinct of the soul, ever striving against sin, and on the side of virtue and goodness. If a man show not the symptoms of righteous living, he is evidently not the recipient of the grace of God. Take a man who is a Christian only in name: he neglects

the means of grace, gives neither money nor service to his Lord, and is a valueless and dead member of the Church militant—it is evident that he is a stranger to grace. To translate a man like that to heaven would be to dishonor the grace of God. On the other hand, take the man who strives; who uses every means within his reach to stimulate the life of grace; who gives and works and sacrifices; who finds abundant life and joy in the upbuilding of the kingdom of righteousness—this man has been saved by grace and has entered in through the door.

What is grace? A new principle of holiness and love in the soul, penetrating man's moral nature, as leaven penetrates the meal, until the entire man, body and soul, is brought under its sway. "For the grace of God, that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Paul credits the grace of God with all he was and did: "But by the grace of God I am what I am: and His grace, which was bestowed on me, was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me." Grace in a man's heart may be likened to steam power in the engine. While at the Philadelphia Centennial I went into a building filled with every description of machinery, all driven by some invisible power. The motive power came from an immense engine hidden beneath the building. So is the grace of God a hidden, living principle of righteousness in the heart, but energizing every power of man's moral nature, for the conflict against sin and for the upbuilding of a virtuous and holy character. The hidden power reveals itself in outward performance. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." If the godly instinct be within, it will reveal itself in outward works; it will find its way to a man's hands and feet, to his tongue, and to his pocket. His good influence will be felt in the family life, the church circle, and the community.

Every man must put forth effort for himself. In tem-

poral affairs men may live upon the energy and labor of other people, doing but little themselves; but in the kingdom of grace each man must do all himself. In the sphere of mortal life there are certain essential things that each one must do for himself: one must eat, drink, breathe, and sleep himself; so it must be in the spiritual realm: a man must repent himself, believe himself, pray himself, fight the good fight himself, and overcome himself, and all by the power of the grace of God.

2. *What are the obstacles in the way?* In other words, what makes the gate so strait that the utmost effort is necessary to enter in? Not multitude of ceremonies and elaborate ritual. It is comparatively easy to enter through the door of ceremonies and ritual, but selfishness, insincerity, and hypocrisy enter in also. Entering in at the strait gate means more than outward conformity to a set of rules. The hypocritical Pharisees were adepts along this line. Saul was blameless, according to the outward standard, and yet he was without the kingdom. Many fail to-day where the Jews of old failed. Their religion is routine performance of a set of duties. It is an easy matter to read set portions of the Scriptures; it requires effort to enter, through the letter of the Word, into the liberty of the spirit. The habit of prayer in outward form is easily acquired; worshiping is another matter, and only those that strive enter into the kingdom of spirit and truth. Nothing is easier than to partake of the bread and the wine at the Lord's table; but the visible elements are only the outer court, through which we must enter, by striving, into real communion—into the "fellowship of His sufferings" and "conformity to His death."

The door into life is not made narrow by a limited atonement; the atonement is infinite. The way is not difficult on account of any arbitrary decree of God. The gate is strait of necessity. It may not be wider without letting in sin. The supreme obstacle in the way of life is inward corruption, which develops also into outward powers for evil. Why cannot the man leave off the deadly drink? Because of innate appetite. Why is the moral

law galling and burdensome? Because of corrupt thoughts and the carnal will. To ornament and beautify the outside for the sake of the coveted admiration of onlookers demands no great exertion; but to kill pride, govern strong passions, crucify the flesh, forsake beloved idols, cast out from the heart the world, the flesh, and the devil—this demands the supreme effort of the united powers of the whole man. Men grumble and complain because of the obstacles placed in their way by other people; but to enter into life we must overcome foes far mightier than these in the secret places of the human heart: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God;" Thus equipped, the victory is assured: "To him that overcometh will I grant to sit with me in My throne, even as I also overcame, and am set down with My Father in His throne."

3. *The effort to enter in through the strait gate means the renunciation of two things in particular:*

(a) Self-righteousness must be renounced. No man enters the kingdom by his own righteousness: "By the deeds of the law there shall no flesh be justified in His sight." "If righteousness is by the law, then Christ died in vain." If a man may be saved by his own righteousness, then the incarnation and the death of the cross were unnecessary. To seek life on the plea of self-righteousness is to despise the righteousness and holiness of God, to insult His gracious love, and to hold in contempt his wisdom and truth. A man's attempt to win heaven by his own righteousness is like the attempt of the man in the parable to be an honored guest without the wedding garment: "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. When said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and

gnashing of teeth." The redeemed in heaven are clad in white robes, made white in the blood of the Lamb, and they praise Him who washed them from their sins in His own blood.

(b) Selfishness must be renounced. In other words, every man who enters Christ's kingdom must deny himself. The disciples asked: "Who is greatest in the kingdom of heaven?" thinking not that the greatness they coveted was keeping them out of the kingdom. Jesus made answer: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." "Two men went up into the Temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." His elaborate catalogue of virtues was only a transparent garment, making his selfish conceit the more evident. On the contrary, the publican stood afar off and prayed: "God be merciful to me a sinner." He saw but two things: the sin in himself and the mercy of God. The humble publican passed into the kingdom, but the self-seeking Pharisee stood out. Once the renunciation of self has been made and the new life entered upon, its duties become easy of observance. You have noticed how easily and freely some people perform their religious duties—in the church, in the home, in the community. Themselves, their talents, and their substance are at the service of the kingdom, and all this without groanings and grumblings. They have fought the good fight with self and won. To others the performance of religious duties is difficult, burdensome. They complain and grumble against all demands upon their energy, time, or pockets. The battle has not been fought and won. They are evidently without the "strait gate" that leadeth into the kingdom.

We are not to adopt the idea that a man may not enter in because he is wealthy. On the contrary, wealth may be to him of immense advantage in the service of

the kingdom. Riches must, however, be kept out of the heart. Once in the heart, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. Many years ago a wealthy young lady professed conversion and appeared before the session for admission to membership in the Presbyterian Church. She wore a handsome gold chain around her neck. One of the deacons told her that she would have to part with her chain, because it ought not to be worn by a Christian. The young lady took the chain from her neck and handed it to the deacon, saying: "You may keep it, for I don't want it." Upon this the pastor spoke to her: "Young sister, keep your chain, and wear it too." And, turning to the others, he said: "Brethren, it has come out of her heart and it will do no harm around her neck." She had entered the kingdom because of her detachment from the things she possessed. The things which were gain to her she had counted loss for the excellency of the knowledge of Christ Jesus, her Lord.

If we would enter the kingdom and reach the city of eternal day, if we would wear the crown of righteousness and carry victory's palm, we must put forth effort, and by the help of the grace of God overcome every obstacle.

THE GLORY AND GREATNESS OF CHRIST.

He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all.—*John iii. 31.*

JESUS CHRIST is divine-human, and therefore He is "above all." Most wonderful things are said about Him by the prophets, for to Him all the prophets bear witness; most wonderful things are said about Him by the Father; most wonderful things are said by Himself concerning Himself. All these statements imply that He is the Son of God as well as the Son of man; in short, that He is the God-man, and therefore "above all." In the thirteenth verse we read: "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." "No man hath ascended up to heaven," say some expositors, means: No human intelligence has ascended so high as to comprehend the heavenly mysteries. They claim that Christ refers to the ascent of the intellect. Others would add to the text, and read thus: "No one hath ascended to heaven through his own righteousness." Both expositions contain truths, but, to my mind, not the truth expressed in the text. I take the words in their more literal and obvious sense: No man hath ascended up to heaven—that is, to the presence of God, to receive His message. None of the prophets ascended up to heaven, where Deity dwelleth in glory; the prophetic message was delivered to them on the earth. On the contrary, the great Teacher came from above, from the midst of the Council of Salvation, to earth. We read further that the Son of man is in heaven while He speaks on earth. He is omnipresent, hence God as well as man, and therefore "above all."

The materialistic science of our age would endow all things with potency to produce themselves, to maintain, govern, and improve themselves. It would confer upon the non-intelligent creature the power to give being to the intelligent creature. But listen to the testimony of Paul. He declares that God created all things by Jesus Christ: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." The Creator of all things must be "above all things."

Every moral truth is supernatural—from above. There is true and false religion; the one from God, the other from men; the former evolved from the wisdom of God, the latter from the wisdom of this world. There is honesty and dishonesty, purity and corruption; all evil is from the devil and from men, and all good from God. "For every good and perfect gift cometh down from above from the Father of light." What is the spiritual understanding but the lamp of God in the soul? What is the enlightened conscience but the voice of God? What are truth and purity if not the image of God? These things are from above; but our text speaks of a person come from above, in whom every perfection of the divine and human natures meet, and who is therefore above all.

But someone asks: "How could He come from above while present everywhere—both in heaven and upon earth?" We answer: He came from above by becoming man. In other words, He took human nature into union with Himself, not in heaven, but on the earth; and human nature, which He took on the earth, is united so perfectly with the divine in His person that it is identical with Himself. The two natures, divine and human, are united in one person. John gives a most wonderful testimony concerning Him: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." He speaks about Him as a man, for he had heard, seen, and handled Him.

Here is proof that He is man, that He has human body and soul; yet in this man John heard, saw, and felt something greater than man. He beheld in Him divine perfections, which were from the beginning, from eternity; in other words, he saw God in the flesh. In beholding the man Christ Jesus he saw a divine person; in resting upon His bosom he realized that he rested upon the bosom of the Son of God. We find words to the same purport in his Gospel: "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John seems to be searching for something worthy with which to compare His glory, but utterly fails, and testifies that it is comparable with nothing but Himself: "glory as of the only begotten of the Father." In seeing Christ the apostle beheld the glory of God. Moses once asked for a like favor: "I beseech Thee, show me Thy glory." But the answer was: "There shall no man see Me and live." Moses would not have survived the spectacle of the unveiled glory of Deity. But in Christ mortal man may behold the divine glory and live. Christ is the image of the invisible God, so that whosoever hath seen the Son hath seen the Father. "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him."

This has been the desire of the universal Church, and is the one thing which fulfils the need of men—the appearance of God in the flesh. Humanity might fittingly have voiced its longings in the words of the Song of Songs: "Oh that Thou wert as my brother, that sucked the breasts of my mother! when I should find Thee without, I would kiss Thee; yea, I should not be despised." God seemed too far away, too high, too holy and glorious, for a poor, weak, sinful creature, with his foundation in the dust, to approach Him. Oh that He were man! so that I could see in Him my brother, and have communion with Him, form ties of friendship, and show signs of affection toward Him, in my childish way, without being despised. This deep and universal desire was realized

when the Word was made flesh, when the Son of God became also the Son of man.

This desire of a mediator is voiced by Job when he says: "Neither is there any daysman betwixt us, that might lay his hand upon us both." The meaning of the word *daysman* is: "arbitrator or umpire; one to decide matters between factions and bring them into agreement." There is no such umpire, says Job, who can lay his hand upon us both. In ancient time parties in disagreement used to choose a fitting person to decide the question (or questions) in debate. After the parties had laid the matter before him and he had fully considered the question, on a fixed day he made known his decision. In so doing he stood between the antagonistic parties and laid his hands on each to unite them in the decision. Job realized that there was a matter to be settled between himself and God, but knew not how to settle it: "For He is not man, as I am, that I should answer Him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both." "I find plenty who are my equal, but I find none who are equal with God." But in Christ we have One who is above all, a mediator between God and man, "Who can lay His hands upon us both"; by Whom the chief of sinners may come into an agreement of peace with his righteous Judge.

I would have you see the supremacy of Christ, uniting the divine and human natures in His wonderful person, in view of several considerations:

I. HE IS SUPREME IN HIS REVELATION OF GOD AND TRUTH.

He is the truth. "God spake in times past unto the fathers by the prophets," but "in these last days He hath spoken to us by His Son." God became man. The revelations of God by the prophets came to us through imperfect mediums. Years ago, when water was raised from wells through leaden pipes, the water was rendered materially impure by the lead dissolved in it on account of the channel through which it came.

The water of life, through the prophets, could not reach man in its pristine purity, on account of the imperfect channels through which it flowed. The light of life in the Old Testament in sacrifices and types was dull and weak; it was, like the light of the moon, reflected light, and the reflection was most imperfect. Christ is the light of the world; He is the sun—the light that lighteth every man that cometh into the world. The prophets pictured God too much like a man. The Messianic kingdom is so imperfectly described that men did not comprehend, for the prophets themselves comprehended it not. The future state, the immortality of the soul, and resurrection of the body are so imperfectly set forth that we can arrive at no certainty with respect to them. In that dim light spiritual religion was buried beneath heaps of traditions and carnal ceremonies. They said the truth only in part. They said, "Thou shalt not kill, and whosoever killeth shall be in danger of judgment"; but Christ added, "Whosoever is angry with his brother shall be in danger of judgment." They said, "Thou shalt not commit adultery"; the Great Teacher added that desire was adultery. They of old time said, "Thou shalt not swear falsely"; but Christ goes further, "Swear not at all." The law of Moses demanded, "Love thy neighbour," and tradition added, "Hate thine enemy"; but He that is above all said, "Love your enemies." The prophets were twinkling stars, in whose light men rejoiced for a season, until the Sun of righteousness should emerge above the horizon. In Christ revelation has a perfect medium in human nature.

II. THE SUPREMACY OF CHRIST IS DEMONSTRATED FURTHER BY STRIKING CONTRASTS IN HIS EARTHLY LIFE.

(a) Contrast His lowly birth with the adulation paid Him by heaven and earth. He came to the world a babe, like every other child, and yet He came to the world different from everyone else. He was born of the Virgin. His humanity was formed of the Holy Ghost; "therefore also that Holy Thing which shall be born of thee

shall be called the Son of God." When he was born in the lowly manger, compelled to be satisfied with the accommodation intended for animals and not for men, the angel of the Lord, in a halo of glory, announces to the shepherds of Bethlehem: "I bring you great joy. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest, and on earth peace, good-will toward men." Why do the multitude of the heavenly host serenade the Babe of Bethlehem? Evidently the highest distinction must belong to Him. At the time of his presentation in the Temple most remarkable events took place. Devout Simeon, waiting for the consolation of Israel, and instructed of the Holy Ghost, recognized in the Child of Bethlehem Christ the Lord, and immediately he utters, in the ecstasy of the moment, most wonderful predictions concerning Him. The fondest hopes of his heart are realized, for his eyes have seen the salvation of God. Aged Anna, the centenarian prophetess, also broke out in joyous praise as she beheld in the presented Child the redemption of Israel. Most remarkable was the arrival of the Seers from the East, who were miraculously led of a star until finally it stood above the place where the young Child was. "And when they were come to the house, they saw the young Child with Mary His mother, and fell down and worshipped Him; and when they opened their treasures, they presented unto Him gifts, gold, frankincense, and myrrh." Never were such things done before: a babe is honored as a king and worshiped as God. In His birth, though the lowliest among the lowly, He is "above all."

(b) Contrast again the brevity of His ministry with the greatness of His work. His public ministry lasted only three brief years, but He did work in that short period that men or angels could never accomplish. He worked out such plenteous righteousness that through it sinful men may have access to God by faith. Men are under the condemnation of divine law for disobedience. Their debt to outraged justice is such that they could

never pay. Christ in human nature honored the broken law through perfect obedience, and He paid the immense debt of the sons of men through His sufferings and death. because they were the sufferings and death of the Son of God. He overcame the world in its temptations, pride, hate, and hypocrisy, so that He could tell His followers in the face of a hating world, "Let not your hearts be troubled; I have overcome the world." He is victor over death and the grave, and brought life and immortality to light through the gospel. Even before His work was wholly done, He could speak with confidence of its complete accomplishment: "I have glorified thee upon The earth; I have finished the work Thou gavest Me to do." No other worker can speak of his work as finished. Years ago I remember visiting an old man who had fallen and broken his arm. The arm was mending, and I expressed surprise that the bone healed in one so old. The old man replied that perhaps he was improving because he had not yet finished his work. His wife, overhearing our conversation, remarked: "You have not been spared because you haven't finished your work, for you never will finish it." One only could say of His work, "It is finished." Christ completed the most wonderful and the most difficult work ever undertaken, in the briefest time, because He was "above all."

(c) Hold in contrast, again, the literalism and formalism of His time and the spirituality of His teaching and religion. The leading men of that age paid attention only to outward forms and traditions. They were satisfied with types, and never attained unto the substance. They had no thought of any other altar or sacrifice than the material altars and sacrifices. They had no conception of any other blood than the blood of bulls and goats. The way of salvation to them was the works of the law, and they thought that the law demanded only outward and literal conformity. They had no conception of a change of heart as essential; but Christ proclaimed, "Ye must be born again." The Jews thought of the kingdom of heaven as a material kingdom, an earthly government, bringing to the nation temporal

blessings; "The kingdom of heaven," says Christ, "is within you." The throne of the Messiah is a spiritual throne, and His government is in the soul of man. They aspired to salvation through their own works, but Christ demanded faith in the Son of God as the only condition of entering into eternal life: "That whosoever believeth in Him might not perish, but have eternal life."

III. CHRIST IS SUPREME IN THE GREATNESS OF HIS PERSON.

He unites in His person two natures. Of none other can this be affirmed. Man has two parts—spiritual and physical; but Jesus Christ has two natures—the divine and the human, in one person, and this person is the atonement for our sins; hence is the atonement infinite in greatness and worth. Some of the fathers used to speak of a commercial atonement, an atonement equal in merit to the demerit involved in the sins of the elect. That were to limit the illimitable. The sufferings and death of Jesus were the sufferings and death of a divine person, and hence infinite in virtue and merit. Years ago a young lady missionary was speaking to a number of Chinese children concerning the way of salvation. She told them that they, like all others, were guilty sinners, but that God was able to save them because Christ had died for them all. One of the boys could not see how the death of one could avail for all; he could not see how one could die for some other one. It seemed to him that it ought to be necessary for one to die for each one that is saved. The missionary asked two of the boys to go out and gather as many as they could bring of dead leaves. The leaves were placed on a table and beside them she placed a gold ring from her finger. She then asked her pupils which was of the most value, the leaves or the gold ring. They answered unanimously, "The gold ring; the leaves are worthless." "We are leaves," she explained, "and Jesus Christ is the gold ring. You must remember that Christ is God, and that His death is the atonement for the sins of the whole world."

IV. HE IS SUPREME IN THE UNIVERSE.

Hear the declaration of Paul: "Wherefore God hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The Seer of Patmos sees Him the object of the praise of the hosts of heaven: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And every creature in the universe joins with the heavenly throng to praise Him who is above all: "Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." At one time, in the city of Washington, a number of senators were speaking together concerning noted deceased statesmen. It was their judgment that Daniel Webster was chief. One of them put the question: "If Daniel Webster came into this company now, what would we do?" Someone answered: "We should all stand on our feet." Another asked: "If Jesus Christ came in, what would we do?" They all answered: "We should all drop on our knees."

"All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

The Savior who is above all is ready to receive, bless, and save sinful men. Some time ago, in the city of New York, one of the worst criminals was being led to prison for the third time. He struggled in the hands of the officers who had charge of him. Hundreds of people looked on, and among them a man, accompanied by a little girl. Suddenly the girl made her way to the struggling prisoner, and said: "I pity you; Jesus pities you too." Immediately the prisoner became quiet and the tears filled his eyes. In prison it was found out that a thorough change in the man had taken place, and when

he was questioned, he explained that the word of the little girl—the first kind word in many a day—had broken his hard heart. In her pity he found the mercy and love of Jesus Christ into life eternal. The highest found the lowest, and lifted him up from the depths, and gave him the lines of Cowper for a new song:

“Alas! and did my Savior bleed,
And did my Sovereign die?
Would He devote that sacred head,
For such a worm as I?

“But drops of grief can ne’er repay
The debt of love I owe;
Here, Lord, I give myself away—
’Tis all that I can do.”

EVERY MAN OCCUPIES THE POSITION OF A STEWARD IN HIS RELATION TO GOD.

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?—*Luke xvi. 10-12.*

WE ARE TOLD in the first verse of this chapter that a certain rich man had a steward. The duty of a steward is to have charge of the possessions of another and to see to it that everything is conducted in the best manner, without waste and without loss to his master; nay, rather, he is to administer affairs so as to bring the greatest possible gain to his master. Inasmuch as possessions of great value have been entrusted to the steward's care, it is within his power, if he is dishonest or unworthy of his office, to incur great losses to the man who has chosen him steward.

The theme to which I would invite your attention is this: *A man in this world, in his relation to God and man, occupies the position of a steward.* Paul, in writing to Titus, says: "A bishop must be blameless, as the steward of God. But bishops and church officers are not the only stewards of God, for Peter tells us: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

One of the chief requisites for good stewardship is faithfulness. "It is required in stewards, that a man be found faithful." A man holding the office of steward is occupying a position which tests his accuracy, his care, and his honesty; consequently everyone in this world is

in the state of being tried and tested, inasmuch as God has entrusted many things to his care to be used by him to the glory of God's name. Some men have riches, others hold offices in the Church or in the Commonwealth; men have various occupations; and every man has a body and a soul. The body with its various members and senses, the soul with all its endowments constituting the moral nature—all of these are to be used by man in the service of his Redeemer. Let us now endeavor to make a more detailed analysis of the text. Let us observe—

I. A MAN IN SOCIETY IS MADE AN OBJECT OF TRUST.

Trust is the principle which binds society together, and it is the principle which makes commercial relations possible. Were it impossible for men to put any measure of trust in each other, we should experience hell upon earth. There must be trust, in some degree, in every sphere of life. Trust must be the controlling spirit of home and of the family. The husband must live in trustful relations to his wife, and likewise the wife to her husband; they must be faithful to each other, and before they can attain the greatest happiness, one must have absolute and implicit confidence in the other. Trust is an essential element in the relation of parents and children in the home. The child should be such that his father and mother can have absolute confidence in him, knowing that he is truthful and that he will fulfill all their requests. On the other hand, if a child cannot confide in his mother, she is not worthy of the name and he cannot love her. If the child cannot trust his father, he will not honor him, but rather hold him in contempt. In order to have a virtuous and happy family relation, there must be a spirit of trust pervading the home life.

Man must have confidence in his fellow-man in the commercial world; and in order to strengthen the feeling of confidence it is necessary that the element of righteousness enter into transactions. Man wants to feel not only that he is protected by the law, but that the man with whom he is doing business is accurate and honest in his

business principles. Every State official, from the President down to the most insignificant office-holder, occupies a position of trust; he is responsible for carrying out the obligations he has assumed, with a clear conscience before God and man. Every man in the country is an object of trust to a greater or lesser degree. The most insignificant of men—the one having least influence—may do a great deal of harm, and there is no man in the world who cannot do some good. The greatest curse of a government is, to have as its officials men unworthy of confidence. Men in every capacity, whether they be physicians, or teachers, or servants, or masters, must be men of confidence. There are men in whom much authority is vested that somehow one feels he can place more confidence in his dog than he can in them.

Let us observe, in the next place—

II. A MAN'S WORTHINESS AS AN OBJECT OF TRUST MAY BE OBSERVED IN LITTLE THINGS.

"He that is faithful in that which is least." A man's principles come into evidence in his dealings with the little things of life; yea, indeed, it is in the little things that he reveals himself the most. We can better form an opinion of a man in his home than when we see him on the floor of the Senate; it is not in his attitude toward his compeers, but in his treatment of his servants, that we see the man as he really is. We are to form our estimate of him not as he speaks to great men, but in his consideration of children. It is not a man's ability to converse with the learned, but it is his condescension to associate with the ordinary and the poor, that marks his character. There was a man walking on one of the principal streets of Paris; as he walked along he stopped to pick up a pin, which he placed under the lapel of his coat. A gentleman standing by saw the young man pick up the pin, and asked him if he were looking for work. The young man replied that he was. "I will give you work," said the gentleman. Had the young man stooped to pick up a piece of money, it would not have been anything remarkable; but when he stooped to pick up a

pin, the gentleman observed that he was attentive to little things, and concluded that he would not be wasteful in the least, and that he could therefore trust him.

I read of another similar incident which took place in the city of New York. There was an elderly woman striving to make a living by selling fruit. She had gone out with two baskets of apples, one of which she carried on her arm and the other upon her head. A man passed by hurriedly and brushed against the old lady, so that the basket that was upon her head fell and the apples went rolling about everywhere in the street. Naughty urchins of the street came rushing to the scene and helped themselves to the apples. To some who stood by the occurrence was an occasion for great laughter, but one young man came forward to assist the aged woman in her distress, and sent away the vulgar youths who were helping themselves. Thereupon he addressed the elderly lady: "I am sorry for you, poor woman." At that very moment there was a wealthy merchant watching the young man from the window of his place of business; he went out to the young man and asked him if he were out of employment. The young man answered in the affirmative, and confessed that he had come from the country looking for work. "Come in," said the merchant; "you shall work for me." It was not long before that young man was taken in as junior partner in the firm. The merchant could see manly characteristics in the young man from the country; through an act which might seem to many a mere trifling incident, he found that he could put his confidence in him.

I know of another young man who went out in search of employment; he entered a store and made known his errand; the storekeeper told him he thought he could give him a position, and dismissed him, saying: "Come in and see me to-morrow." In the course of a couple of hours the store-keeper had occasion to leave his store for a few minutes, and he met the young man on the street, his hat tipped on the side of his head, and he was smoking a big cigar. The merchant called the young man to him and said: "Young man, there is no need of your calling

at my place of business to-morrow." The merchant saw a dangerous tendency coming into evidence in the smoke which proceeded from the young man's mouth. Simply the smoking of a five-cent cigar cost that young man a position.

There is no circumstance, no matter how commonplace it may be, nor any position, no matter how humble it may seem, nor any sphere of activity so limited but that it affords a man an opportunity to show his honesty, his uprightness, and which allows him to exhibit all the moral elements of his nature. He can be punctual, careful, discreet, self-denying, kind, virtuous, and good in his attention to little things. He can show such moral dignity as will win the admiration of angels and merit the commendation of Jesus Christ, so that it may be said of him, "Thou good and faithful servant." The important thing is, not so much what a man does, but how he does it; what is the principle which underlies the action, and what is the motive which prompts him to act. "The Lord seeth not as man seeth."

III. FAITHFULNESS IN THAT WHICH IS LEAST IS A MEANS OF ATTAINING THE GREATEST THINGS.

"Mammon" was a word used for wealth. And "the unrighteous mammon" signifies wealth obtained through unrighteous means, or wealth wrongly applied. Temporal things, "the mammon," are the least; spiritual things, "the true riches," are the greatest. To illustrate:

1. *Spiritual wealth is superior in its nature*—"true riches," or that to which there is real and lasting value attached. It excels in two respects. First, it makes a better man. Earthly riches in themselves make no man better; they may better his circumstances and yet harm the man himself, if he lacks inward grace. But if man receives wisdom from on high to rightly use the "mammon," it may be a means of blessing. Without wisdom and grace, man will be the worse for riches; they will make him worldly, penurious; his soul famishing in the midst of the good things of this world. The "true riches" are "gold tried by fire," and may be received from Jesus

Christ only. They enrich the soul; they improve man as a moral being; they adorn him with moral beauty, and give him a godly nature as a constituent part of his character. The "true riches" become a part of man's very nature. Man requires something more than silver and gold, houses and lands to satisfy his real need; he must have more than food and raiment and a house to dwell in. He needs spiritual blessings. Bread from heaven alone can satisfy his real hunger, and nothing can quench the thirst of the soul but the living water. Man must be partaker of the godly nature and receive the unsearchable riches of Christ.

2. *The spiritual things have a greater endurance than the temporal.* "Make to yourselves friends," said Christ, "of the mammon of unrighteousness," or, according to the Revised Version, "friends by means of the mammon of unrighteousness." We are not to make friends of money, or of the things of the world, but we are to use the temporal things in order to make friends. We are to contribute to the needs of the poor and to various worthy charities, and by such means bring souls to the Redeemer; and at the same time secure for ourselves treasures in heaven, and thereby receive the commendation of God and of men. "That, when ye fail, they may receive you into everlasting habitations," or to "a house not made with hands, eternal in the heavens." An immortal soul must have an inheritance "incorruptible and undefiled, reserved in heaven."

3. *The possibility of receiving "the true riches" as a possession.* "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" The godly man alone is the possessor of real blessings; the elements of true happiness to man are not external, they are in his very nature. Moreover, the spiritual blessings received in virtue of Christ's merit make all things else possession to the believer. "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours."

IV. THE TEXT REVEALS TO US, IN THE NEXT PLACE, THAT
IF A MAN IS NOT FAITHFUL, AND RIGHTEOUS IN
THE THINGS OF THIS WORLD, HE CANNOT POSSESS
"THE TRUE RICHES."

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" How can a man be faithful in his religious duties if he is unjust in temporal matters, inasmuch as a large part of his religious obligations consist in his duty toward his neighbor? Who can commit any office in the church to a man whose record as a man of affairs is not of the best? If there is deceit in a man as he follows his temporal vocation, his character is bad, he is unregenerate. "He must be born again in Christ Jesus unto good works."

1. *There is in every godly man a righteous principle*, and this produces practical righteousness, or righteousness applied in the affairs of daily life. True riches, or true saving grace, includes righteousness, truthfulness, and honesty, as well as love toward God and man. And this principle will manifest itself in every sphere of life. "By their fruits ye shall know them." Every good tree brings forth fruit corresponding to its nature. "A good tree cannot bring forth evil fruit." "Let no man deceive you," said John; "he that doeth righteousness is righteous, even as He is righteous."

2. *Uprightness of character may be observed in little things*. The great ocean may be seen in a single drop of water, for it is of precisely the same nature, though insignificant in quantity. The great destructive element which burned the city of Chicago many years ago may be seen and understood in the spark which flies from the forge or in the tiny flame which consumes the candle. Commercial travelers are sent out by various mercantile houses to sell commodities, and they carry with them samples of the goods which are for sale. These small samples are of the same quality as the greater quantity which they represent. So it is with man's character; the length and breadth, the altitude and latitude of character are revealed in little things.

Some men will borrow from their neighbors without

any intention of returning that which they borrow; others will borrow a sum of money and forget (?) that they have not paid back the long-standing debt, and hope that the other party has likewise forgotten. When paying a sum of money, some people are careful not to have the exact change, or to be a little short of the full amount. Such traits prove what the character really is—whether a man is honest or dishonest, upright or deceptive. There is given to every man an opportunity to show the controlling or dominating traits of his character.

A poor servant-girl made application for membership in Mr. Spurgeon's church, and when she was examined to see if any change had come into her life, it was revealed that the girl was extremely ignorant. While pondering on the question of receiving her, Mr. Spurgeon asked her if she were any different from what she used to be. "I am, sir," replied the girl. "In what respect?" continued Mr. Spurgeon. She said, "In this: I now sweep under the mat." The examiners were satisfied with this simple answer.

3. *It is in this world alone that a man is tried*, to know what manner of man he is. And it is in this world alone that opportunities are given him to show his principles in relation to other men. There is nothing that awaits man in hell but suffering for sins committed in the body; and in heaven the saints will be praising God and enjoying the reward of good deeds accomplished upon the earth. We shall not be called upon in heaven to contribute toward worthy charities, or to show humility, or to suffer, or to prove our honesty in business, or to perform acts of mercy, or to be self-denying; it will not be required of us to suffer for others, nor to suffer in the great cause of our Redeemer; there will be no occasion to love enemies in heaven. No one will be expected to act in the capacity of steward, nor will he be held responsible for the proper use of "talents" there. There we shall receive the commendation, "Thou good and faithful servant," and then we shall enter into the joy of our Lord. In the world to come there will be no nursing nor instructing of children, there will be no need of teachers nor of Sunday-schools;

no effort will have to be spent in bringing men to Christ. The present mode of living will have passed away, but the consequences of this life will continue.

V. GOD JUDGES A MAN ACCORDING TO HIS FAITHFULNESS IN LITTLE THINGS.

"He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much."

1. *God accepts the least for the greatest.* There are certain important duties to be performed which many a man dare not attempt because of lack of ability, nor has he the ability, perhaps, to do half as much work as his neighbor; yet, for all that, he can be fully as faithful. The fact that Providence places a man in a position of great responsibility, and that certain men have been blessed with ability to hold responsible positions, is not all that can be said on the question of faithfulness. The important thing is that every man should do his best with the power he has, even though he be only the teacher of a class of little children. Many a teacher in the Sunday-school may show more faithfulness than some pastors of large churches. God does not look upon the service rendered alone, but upon the principle involved and the effort put forth in the accomplishment of the task undertaken. Love toward God made the widow's pence of more value than all the rest of the money cast into the treasury. Some merchants hire girls and women to sew garments by the piece, and while one may earn \$1.50 per day, another cannot, even though she work ever so hard, earn more than 50 cents in a day; and if there are any mistakes or any long and uneven stitches, she may not get anything, although she has done her very best at the work. But our God is not like these unsympathetic merchants. God does not reward us by the piece, but according to the effort we put forth and according to the ability we have to accomplish the work assigned to us. Our diction may not be perfect when we pray, but the prayer comes from the heart. Our gifts may seem small, but they have required some sacrifice and self-denial;

we in our need have contributed to the necessities of others. A man may not possess sufficient ability to hold an important office in the church, perhaps, but he can sweep the floor of the church and provide for fuel and light; and he should be happy for the privilege to render such service to Him who died for him. No one pays much attention to him. He feels that he will not be very much missed after he is gone; he may get a brief obituary mention in *Y Drych*, stating that he has departed this life, but no more. But the Righteous Judge shall say to him in the last day, "Thou good and faithful servant."

2. *Unfaithfulness in that which is least is the beginning of the path to destruction.* If a man is seen to be negligent and wasteful with little things in life, or misusing them, he is sure to come to poverty sooner or later. But if he rightly uses his hours, his days will be complete; if he is careful of his pennies, the dollars will come. It is even so with religion. If one begins to neglect that which he may regard as of little consequence, such as regularity in reading his Bible, constancy in secret prayer, faithfulness to the family altar, regular attendance at the weekly meetings and Sunday-school, he is pursuing the path of the backslider; he will become more and more indifferent, and the probability is that he will end his days as an infidel, and crucify afresh the Son of God and put Him to an open shame. "The little foxes spoil the vines." Dead flies cause the ointment of the apothecary to send forth a stinking savor.

3. *To show faithfulness in great things and to be negligent of little things is deception and a transgression of God's law.* "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called the greatest in the kingdom of heaven." To manifest care in public duties of importance and to be careless and defective in fulfilling private duties is an evidence of lack of principle. Many a man will conduct himself worthily when before the public, for the sake of praise and to win admiration; his motive for good conduct at such a time is selfishness.

An ordinary preacher, one of limited ability and having but few educational advantages, serving in a small charge and for meager compensation, one who is never appointed to preach in the Association, may be far more faithful and more acceptable with God than a preacher of greater ability, a graduate of high rank in a great and famous college, a pastor of a large church and the recipient of a large salary, because he does nothing for the praise of men, but out of love toward Jesus Christ and His cause. A man in a limited field, in his quiet way, may frequently show greater faithfulness than the one who occupies a more prominent position, in that he does nothing to be seen of men, but from a sense of duty and a deep desire to serve his God.

Let every man be faithful in his own sphere of labor, and according to the ability he possesses let every man serve. The apostle in Romans xii. 6-8 gives excellent advice to Christian workers: "Having gifts differing according to the grace that is given to us." Let every man work in a manner consistent with the particular powers which he has received. "Whether prophecy." To prophesy is to reveal or to explain the content of divine revelation to men. We must be careful to be consistent with that which is already given by divine inspiration; we are to explain all in harmony with the standard of divine revelation. "Or ministry, let us wait on our ministering." We are told that the words *minister* and *ministry* are equivalent to the words *deacon* and *diaconate*, and they refer to any form of service to the Church, but principally to its external activities. "Or he that teacheth, on teaching." To teach and to instruct mean the same thing. There is a difference between teaching and prophesying. To prophesy is to proclaim a message from God, just as he who proclaims it has received the message; but when instructing or teaching, a man makes use of his own powers to think; and he should make every effort to prepare himself for the work. "Or he that exhorteth, on exhortation." Some men have received special adaptability to exhort; it may not require great learning to be a good exhorter, but it does require much feeling and a

large measure of common sense. A man may be a good instructor and yet make a poor exhorter. "He that giveth, let him do it with simplicity." That is, with wholesome intentions, and not with unworthy objects in view. Paul, in Ephesians vi. 5, says that servants should obey their masters in singleness of heart, as unto Christ. Furthermore, in his Second Epistle to the Corinthians (i. 12) he tells us that "it was in simplicity and godly sincerity" that he conducted himself among them. "He that ruleth, with diligence." In order to be systematic and to keep everything in good order, one must be diligent. Church discipline is a thing very much neglected in this day and generation; too much carelessness in the overseeing (*arolygu*). "He that sheweth mercy, with cheerfulness." God loveth a cheerful giver; we are to give freely, and we are to contribute in the spirit of love. There is no reference here to any particular class of men upon whom the duty of contributing devolves, but every man, when he contributes, should do it cheerfully. The important thing is, that a man, whatever the capacity in which he serves, should use his powers and talents to serve the Lord, knowing that he will be held responsible to render an account for all his deeds.

SUBSTITUTIONAL ATONEMENT.

Christ hath redeemed us from the curse of the law, being made a curse for us.—*Galatians iii. 13.*

THAT CHRIST suffered and died; that He was the Son of God; a true God as well as a true man; that He humbled Himself to become a mediator between God and man; that, having united a human nature with a divine nature in one divine person, He again humbled Himself and became obedient unto death, even the death of the cross; that He in this way made atonement for the sins of men; and since He arose from the dead, that He is now making intercession for His people—these are truths taught so clearly in the Bible that they are accepted and believed by all who are worthy to be called Christians.

But when it is asked, "Why did Christ die?" and "What is the nature of the atonement?" these questions divide Christians into two classes. In the view of one class, the atonement was limited; but, in the view of the other, it was unlimited. The latter class holds that Christ made atonement for the sins of all the human race; for the sins of the lost as well as the sins of the saved ones; and that the atonement was intended to exhibit the nature of sin and to satisfy the justice of God. They affirm that Christ suffered for sin or because of sin, but that the sins of His people were not accounted to Him, and that He did not suffer their punishment. In their view, the atonement of Christ only opened the way for sinners to be saved; it does not secure the salvation of anyone.

This view appears to me unscriptural and inconsistent with itself. For according to it the punishment due for sin is put aside entirely and the demands of the law re-

main forever unsatisfied. God hath said that sin must be punished, but, notwithstanding this very serious and authoritative warning of the unlying God, sin escapes punishment. The sinner who is saved is not punished, neither does anyone suffer in his place. Thus the law is dishonored in that it does not receive what it demands.

But our text brings before us a different view from this. "Christ hath redeemed us from the curse of the law, being made a curse for us." Man has disobeyed God's law, and as a transgressor he is turned over to punishment, and as this penalty is the consequence of a violation of law, it is called "the curse of the law." "But Christ hath redeemed us from the curse of the law"—that is, He hath redeemed us from the punishment that we deserved as transgressors; "being made a curse for us," by taking upon Himself what was due from us and paying the debt of suffering that we owed.

Those who hold a different view from this say that the evil of sin and the wrath of God against sin have been revealed in the death of Christ. This is quite true. But, according to their view, there was no such thing at all. But before taking up this thought let us observe. If the purpose of the atonement was to exhibit the evil nature of sin and the wrath of God against it, and nothing more, to accomplish this, why was Christ required to die? Do not the misery of a fallen world and the judgments of God upon the ungodly reveal these things? The evil nature of sin was made manifest in the destruction of the world by the waters of the Flood and the cities of the plain by fire. It has been written in blood by the millions of the human family that have been killed. It has been read in the light of burning cities and proclaimed in the history of revolutions and the fall of kingdoms and empires; the groanings of infants, the groanings of war, famine, and epidemics are terrible testimonies of the dreadful nature of sin. It will be exhibited before the great white throne, when millions of the ungodly will be condemned and driven from the divine Presence into the eternal fire. Will not the sufferings of millions of undying souls for ages unending reveal enough of the evil nature of sin?

Do some believe that a greater manifestation even than this was required, and that such was made in the sufferings and death of the Son of God? That is true if the atonement was substitutional; but if Christ did not suffer and die in our place, then it is not true.

The evil nature of sin is revealed in the sufferings of fallen men and angels. They are punished justly for their sins. But think of God taking a holy angel whose heart was aflame with love in serving Him, his Creator, and subjecting him to suffer fearful pains. Would the sufferings of this holy angel impress upon the minds of intelligent beings the evil nature of sin? How could the sufferings of a being who was not even tainted by personal sin reveal the nature of sin? But suppose the place of sacrifice was changed, and that the earth, and not heaven, had been dedicated for that purpose; would the change of place or circumstances produce different impressions upon the minds of intelligent beings? Not at all. The sight would be terrible, but it would tell us nothing about the nature of sin, and there would be nothing in such sufferings to satisfy God's justice. Think of an honored citizen being made an object of ridicule by his king. He throws him into prison and there at his command he is tormented in the most cruel manner, and is finally killed. Would such treatment satisfy the public sense of justice, when there was no law calling for such a thing? Would not every man condemn it as an act of injustice, oppression, and force? Those who believe the theory of unlimited atonement concede that the law of God did not ask Christ to die, and that He did not die because of personal or imputed sin. Now then, how could the justice of God as a moral ruler ask Him to die? And if God's justice did not demand of Him to suffer and die, how could His sufferings and death reveal that justice and answer its demands?

The Bible teaches that Christ stood as the substitute of His people, answerable for their sins, and consequently suffering the penalty of their sins, and in this way satisfying divine justice and securing to His people the bless-

ings of salvation. To confirm this view and to prove that it is Scriptural, we observe—

I. THAT CHRIST ACTED AS OUR SUBSTITUTE.

The Son of God was not subject to any law, yet it is stated that He was made "under the law." He came under obligation to obey the moral and the ceremonial law. He was circumcised when He was eight days old. He observed the Jewish feasts and obeyed willingly the moral law. How is this to be accounted for? Why did the Son of God assume these obligations? St. Paul answers this question in the next verse: "To redeem them that were under the law, that we might receive the adoption of sons." Jesus Christ was made under the law and obeyed it, not for Himself, but for us. He acted in all things as the substitute for and in the place of His people. "Even as the Son of man came, not to be ministered unto, but to minister, and to give His life a ransom for many." With these words of Christ himself His great apostle agrees when he writes to the church at Rome: "For when we were yet without strength, in due time, Christ died for [or in the place of] the ungodly." This is substitution. The context will not admit any other interpretation of them. Again, in the next verse he writes: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." The apostle here means one dying in place of a good man to save his life. Now if the idea of substitution is involved in the illustration, that idea must be in the truth illustrated. Moreover, we must remember that Christ is called a surety—that is, one who meets the demands due of another and pays his debt. "By so much was Christ made a surety of a better testament." "And for this cause He is the mediator of the new testament, that by means of death for the redemption of the transgressions that were made under the first testament, they which are called might receive the promise of eternal inheritance."

II. AGAIN, CHRIST, AS A SUBSTITUTE OR SURETY, WAS ACCOUNTABLE FOR THE SINS OF HIS PEOPLE.

The doctrine of imputation is ridiculed by some. But if they only realized that the doctrine of imputation of sin depends upon principles that are interwoven into the very constitution of society and essential to its most important rulings, and that it was taught by the Jewish Church in the sacrifices offered—if they could only realize this, they would cease their ridiculing. If imputation meant the transference of moral character so that Christ would be made a real sinner, and sinners becoming actually innocent, then it would be unreasonable indeed. We could not accept it. But the actions of the wife are imputed to her husband, those of a representative to his constituents, and those of an ambassador to his government. However, did anyone dream that such arrangements in human affairs involved the transference of moral character? Imputation depends upon the relation of the parties involved. Unity is the principle. No action is imputed to another unless they are united. And it is on this principle that sin is imputed to Christ. He and His people are one. The Father gave them to Him to be delivered from sin. He agreed to become their surety—to stand in their place and be accountable for their sins. This view is in harmony with the Jewish sacrifices that were divinely ordained to portray the way of salvation. It was after the worshiper had brought the victim to the altar and put his hand upon its head, and confessed his sin, that the sacrifice was slain. What does this mean? Does it not indicate that the worshiper means to place his sins upon the sacrifice which was killed in his place and typically bearing his punishment? Can the doctrine of imputation be set forth more clearly in emblem and type than in the ceremonies of the great day of atonement? “And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man to the wilderness. And the goat shall bear upon him all

their iniquities into a land not inhabited, and he shall let go the goat in the wilderness."

Pointing to the sacrifice of Christ, St. Paul, in his Epistle to the Ephesians, says: "And walk in love, as Christ also hath loved us and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savor." "For it is not possible that the blood of bulls and of goats should take away sin." But the blood of Christ does take away sin. How could He then take away sins, if sins were not put upon Him, or imputed to Him, as they were typically put on the sacrifices ordained to be types of the sacrifice made on the cross? St. Paul writes again to the Corinthians: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." And with this St. Peter agrees when he says: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by Whose stripes ye were healed." But how could Christ bear our sins, or how could sin be put on Him, except by imputation? For sins are not tangible things which can be transferred from one person to another. They are transgressions that may be reckoned unto another so as to make him responsible for them and subject to suffer because of them.

III. FURTHERMORE, SINCE CHRIST BECAME RESPONSIBLE FOR THE SINS OF HIS PEOPLE, HE SUFFERED THE PENALTY DUE FOR THEM.

It is evident that Christ was not subject to spiritual death. He did not die because of His own sin. If He were a sinner, He could not be an atonement, and could not save any of the human race. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." It is clear that Christ did not suffer for the sins of others in exactly the same way as a sinner suffers for his own sins. So that atonement might be made for the reproach cast upon the name of God by man's transgression, the mediator must come to a state of humiliation and suffer dis-

grace and pain in soul and body, this being the punishment due for sin. Now, the penalty which Christ suffered and that of sinners differ in their duration. The sinner's punishment must last forever, because he is not able to endure it all at once or in a limited time. And if he were able, his guilt and filth would remain. But Jesus Christ, being a divine person, was able to endure the penalty of sin, although fearfully heavy, all at once, in a limited time. And the greatness of His person and the purity of His life were making His sufferings of infinite value, so that the law received more honor during the short space of time in which Christ lived, suffered, and died than it would have received from all the human race for all the coming ages.

That Christ suffered the curse of the law or the punishment due for sin is clearly seen in the history of His life. He came to a state of humiliation, He lived in poverty, was subject to disgrace and contempt. He felt not only the bitterness of death that results from the separation of the soul and the body, but also those pangs and agonies that may be called the death of the soul. While suffering indescribable pain in the Garden of Gethsemane, He said to His disciples: "My soul is exceedingly sorrowful, even unto death." And St. Paul writes to the Galatians: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on the tree." To say that these words mean no more than that Christ hung on the cross is sacrilegious. He suffered infinitely more than the pains of the crucifixion. He experienced the hiding of the Father's face because of sin. Isaiah writes: "Thou shalt make His soul an offering for sin." In comparison with His mental sufferings, the sufferings of His body were insignificant.

If Christ did not suffer for others, then His sufferings cannot be accounted for. They are an absolute mystery. And if His bodily sufferings could be explained, how can we account for the sufferings of His soul? I see a martyr, and he is only a man, and a sinner besides, dying in peace and joy. But behold the holy Son of God, "who did no sin, neither was guile found in His mouth," in such men-

tal agony in the Garden of Gethsemane that He is sweating drops of blood. I see the Christian dying, and God causes His face to shine upon him. But look at the Son of God in the pangs of death, crying, "My God, my God, why hast Thou forsaken Me?" I see the sinner enduring the greatest pain quietly, but here is the God-man, possessing all the gifts of the Holy Spirit, with patience infinitely greater than that of Job, and conscious of no wrongdoings, weeping like a child and "offering prayers and supplications with strong cryings and tears." If you can say, in the light of all this, that Christ did not suffer for others, then I am in the midst of the greatest confusion, and tempted to entertain hard thoughts concerning God, in that He has dealt so cruelly with His own Son. How can such an one as I trust Him? But if you say that the hell, the eternal punishment of a multitude that cannot be numbered of the human race, is found in the cup that Christ drank, and that He being Himself innocent, suffered the penalty of those who were guilty, then all is clear and simple. My troubled mind is quieted at the sight of the cross, and my soul is afire with praise and thanksgiving. Hear what Isaiah the prophet says of the sufferings of Christ: "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." The prophet refers here to the sufferings of Christ, and states that the cause of those sufferings was our transgressions. In the first place, iniquity is put upon Him and accounted unto Him, so that He becomes responsible for it. And then the Lord, as a righteous judge, wounds Him for our transgressions and bruises Him for our iniquities.

IV. WE OBSERVE, AGAIN, THAT JESUS CHRIST HATH GIVEN FULL SATISFACTION TO THE JUSTICE OF GOD FOR THE SINS OF MEN.

By attempting to differentiate between the justice of God's nature and His administering justice, this question

has been obscured and an error brought in. In human affairs we draw a line between the man and the office he holds. He may receive honor from the office while the office may not be honored by him. He may be offended officially without being offended personally. A judge may say to the criminal: "You have not done anything against me, but you have transgressed the law. I subject you to punishment, not because you have disgraced me, but to uphold the law." However, this distinction is not to be made in speaking of God. God does not receive His right to rule from anyone. All His authority originates in Himself. As it was He that created all things, He has the original right to rule all His creatures. His greatness adds honor to the office, but the office does not add any honor to Him. In His office as a moral ruler He reveals His glory, but His rulings do not add anything to His glory. He himself is offended when the law is violated, and He punishes the transgressor not only to honor the law, but to defend His own character. He cannot say to the offender, "Thou hast not done anything against Me, but thou hast committed sin against the law." On the great day of judgment He will defend His glory in denying and condemning the wicked, for He cannot deny Himself. The Judge will make His people free, but the ultimate end of all will be His own glory.

The evil effects of sin upon our fellow-men reveal its evil nature. But its nature is more fully revealed when it disgraces the very name of God. A view of sin as something done against God is essential to produce true repentance. David says: "Against Thee, Thee only, have I sinned, and done this evil in Thy sight." And this is the confession of all the righteous. The repenting soul is pained because of the evil effects of sin upon himself and his fellow-beings, but he is in much more pain when he thinks of his sin as dishonoring the name of God. It is because of this feature, more than any other, that sin deserves punishment. And had there been but one moral being in the universe, and that one a sinner, punishment would be inflicted upon him by God himself. The justice of God demanded that sin should be punished. Christ

therefore endured the penalty due for sin, so that sinners through Him become free. And by suffering this penalty Christ gave a full satisfaction to God for sin. We see this thought in the tenth verse of the second chapter of the Epistle to the Hebrews: "For it became Him, for whom are all things, and by whom are all things, in bringing many sons into glory, to make the Captain of their salvation perfect through sufferings." A reason is given here for the sufferings of Christ. What is it? A respect for the law? That was a reason, of course, but that is not the reason given here. It is rather God's respect for Himself. The divinely inspired writer does not refer to his official, but to his personal honor. He does not say, "For it became the Ruler of the world," but that "it became Him, for whom are all things, and by whom are all things." It was the glory of God, and not His honor as a moral ruler only, that demanded that Christ should suffer. And another scripture saith: "Whom God hath set forth to be a propitiation, through faith in His blood; to declare His righteousness for the remission of sins that are past through the forbearance of God. To declare, I say, at this time His righteousness, that He might be just and the Justifier of him which believeth in Jesus." There are three things stated here: (1) Christ became a propitiation by the shedding of His blood; (2) He became a propitiation to show forth the righteousness of God in passing over sins committed in ages past; (3) that if Christ had not shed His blood, had not suffered and died, God would not be just in justifying the sinner.

I do not know where was found the idea of an atonement to the moral government. It is not in the Bible—the idea is not found there. And to speak of it is most nonsensical. For what is an atonement to the moral government? Is it an atonement to the citizens of the government? According to its advocates, it is an atonement to someone besides God. If it is the government, and not God, that demands atonement, then the government is preferred before God, and to sin against the government is much worse than to sin against God. Then

it must be an atonement for men, for what is the government but the people that constitute it? The Jews said: "Whosoever shall swear by the Temple, it is nothing; but whosoever shall swear by the gold of the Temple, he is a debtor." They were making the gold more important than the Temple, and producing the impression that to swear by the gold was worse than to swear by the Temple. In answer to this, Jesus said: "Ye fools and blind: for whether is greater, the gold, or the Temple that sanctifieth the gold?" And those who speak of an atonement to the moral government consider that it is more serious to sin against the moral government than to sin against God—and that sin is to be considered in its relation to man, and not in its relation to God. It may be said of them as Christ said of the Jews: "Ye fools and blind: for whether is greater, the moral government, or God who sanctifieth that government?"

Christ came into the world to be an atonement, to satisfy divine justice, and to secure all the blessings of salvation to His people: forgiveness of sin, justification, sanctification, adoption, and eternal life. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." "In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

TEMPERANCE.

Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.—*Galatians* v. 21.

THE WORD *revelings* in the text refers to festivals among the Greeks and Romans in which there was dancing and music and intoxicating liquors, or anything that would stir animal passions. Here men and women would gratify the lusts of the flesh in the most disgusting manner, such that none save the children of the devil relish or enjoy. Such a thing may be called detestable idolatry, for concerning those that cleave to the cup and are intemperate in eating the apostle says, "whose god is their belly and whose glory is their shame." Dr. Beecher tells us: "No sin has as little excuse for it as intemperance. The voice of the whole world is against it, yet no sin is so unhidden in its character, whose beginning and progress is marked by so many symptoms, concerning which men show so much ignorance. Everybody condemns drunkenness, and yet not one in a thousand that becomes its victim ever dreams of the danger when he takes the road that leads to it."

Many will run a great and terrible risk in the effort to acquire a fortune and obtain great wealth. Men will endure cold and heat, hunger and thirst, and venture their lives in order to reach the pinnacle of greatness, honor, and fame. But what fortune, riches, honor, or fame can the young man obtain from the intoxicating cup? Nothing, nothing, to say the least. For what does he get in return for his money? But think, how he runs a greater risk than anyone, without anything to gain,

but forfeiting everything good that he may possess; losing his money, losing his health, losing his best friends, losing his character, and becoming an object of contempt, dangerous to society, and in the end making his everlasting abode with the lost and outcasts of the moral universe. Is it not astonishing when a rational being allows himself to be charmed by the intoxicating cup, as by a venomous serpent, when Reason says, "Do not"; when Conscience says, "Do not"; when friends persuade and God forbids? The thousands of families that live in penury and want, the hundreds of thousands that fill our prisons, the rivers of blood that has been spilt by those under the influence of liquor, warn us with voice more eloquent than human speech, "Shun the cup!" Yet the fool will not heed. The young man will passively yield to the seduction of those traveling the broad road to the poisonous cup, though a serpent lurks at the bottom, and he will not quit it when it is within his power to do so, but continues to drink until the poison has permeated his constitution and death feeds upon him, his moral powers being dead. O young men! for the sake of your honor, for the sake of your usefulness, for the sake of your character, for the sake of your relatives that are so near and dear to you, for the sake of everything that is good in you, for Jesus' sake, solemnly swear to God, and keep your pledge inviolate, that you will not taste a drop of intoxicating liquor. If any have begun drinking, give up the habit at once and forever. Be sober men, exercise self-control, abstain from everything that defileth, and you will be respected by all. Be followers of Jesus Christ, and you will have heaven for a home.

We shun fierce dogs, lions, bears, panthers, poisonous snakes, and scorpions. These ferocious animals frighten and terrify us. The law of the land offers a reward for their destruction. But superstition makes the inhabitants of the Orient look upon these dangerous creatures as too sacred to be destroyed, and allow themselves to be devoured by vultures, savage dogs, and serpents, and cast their infants into the mouths of crocodiles. We reason with the heathen and are amazed at their folly; yet the

liquor traffic does a thousand times more harm than all the ferocious beasts of India. Our saloons devour scores of thousands every year, and cause all sorts of crimes and immoralities, and make a little hell in every household and a big hell in the community or State.

Think if someone should visit some of the planets and tell the inhabitants of the evils of the saloons; they would doubtless ask, "Cannot the government of a civilized and Christian country suppress the evil?" And that we should answer, "The government of our country licenses and legalizes the saloon." Would they not lift their hands in horror, and ask, "Is this what you call civilization? Is this what Christianity is?" Then they would continue: "It must be that all religious people are doing their best against such horrible sin." We would be compelled to tell the stern fact, and admit that "hundreds of thousands of Christian people, so called, vote for the continuance of the saloon." You may well imagine that they would shake their heads and say: "Keep your religion away from here! Was there ever such inconsistency?"

The whisky-vender is the most worthless, godless, immoral, and dangerous person in the country, and one that transgresses the laws of God and man more than anyone else, yet we find persons that whitewash him and permit him to carry on his nefarious business as if he were an infernal sacred being. How ingeniously Intemperance is transformed and clothed as an angel of light! Temperance carols enthuse scarcely anyone, but the songs stirred by liquor are almost as intoxicating as the wine itself. The house of Bacchus, with selected songs and charming music, begets the most animating hilarity. In these carousals we find everything that contributes to the gratification of the lust of the flesh, the lust of the eye, and the most degrading sensations of human nature. A slaughter-house may be seen at times surrounded by beautiful trees and flowers of the most attractive colors; so in our great national slaughter-house—the liquor traffic—covered and adorned with the flowers of rhetoric and eloquence. Every talent, deception, sophistry, invention, and perjury will be used in order to shield the

liquor-vender from the penalty of the law; and they endeavor to make a holy angel of a despicable murderer. Laws are made to regulate the liquor traffic in order to please the temperance people, and these laws are not executed, lest the saloonists and liquor manufacturers be offended—thereby losing their votes. It seems unnecessary for me to spend time to portray the abomination and ghastliness of the liquor traffic, which is so patent to all; but I would desire to urge everyone to abstain from everything that intoxicates. Hearken unto the advice and warning of Solomon: "Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At last it biteth like a serpent and stingeth like an adder."

We have read of the Duchess Isabella that she was very anxious to obtain some desirable object, and she was directed by a treacherous astrologist of the court to kiss every day for a hundred days a certain beautiful picture, then she would have her desire. It was merely a deceptive trick, for there was poison on the surface of the picture that would adhere to the lips every time it was touched. Gradually the plaited locks of the princess turned white, her eyes grew dull, the color of her face faded, and her lips turned black; but she kept on kissing the poisonous picture day after day, and before the hundred days terminated grim Death had sucked all the nectar from her lips. Many a young man is very desirous of enjoying the pleasures of sin and of gratifying the lowest impulses of his carnal nature, and to realize his desires he is allured to the intoxicating cup, and by continuing to drink he loses his self-respect and ruins his character. Worthless to society, and being more brutish than human, he is liable to commit any crime, however heinous. He destroys himself, soul and body. Though he sees and feels its injurious effects, yet he persists in kissing the deleterious cup until he experiences the pangs of the second death. "At the *last* it biteth like a serpent and stingeth like an adder." Some of our brightest young men are ruined by strong drink, though the

habit is the most foolish and imprudent under the sun, even if there were no hereafter.

Firstly: No one has an atom of the need of it.

Secondly: Every man in every circumstance and condition of life can get along better without it. It has no nourishment for mind or body, and, according to the testimony of 90 per cent of the best medical authorities, no medicinal virtue. Modern science has shed so much light on this point that a person who would recommend its use may be pronounced a quack. It is called "poison," and no sane man would regard rank poison good for the constitution in its normal condition.

Thirdly: As it is not needed, and as it is not beneficial in any circumstance or condition of life, the money that is being spent for it is sheer waste. For a person to spend his money for useless things instead of spending it for the support of his family and other worthy objects, is foolish and sinful. If used to gratify his appetite, then his craving is stronger than his reason; and a father that drinks whisky or intoxicants lays the worst example possible before his children.

Fourthly: The person that uses liquor as a beverage runs an awful risk, for he may become a worthless and confirmed drunkard, and invites disaster upon himself and his household. It is a serious thing to see a man, created in God's image, debase himself below the level of the brute.

We would desire also to observe the pernicious effects of intoxicating liquors in pagan lands, and how it hinders the spread of the gospel and the extension of Christ's kingdom on earth.

We find that Brahminism, Buddhism, and Mohammedanism, religions that are regarded as pagan or false, do not permit the sale nor use of liquor as a beverage; while the nations that claim to be in possession of the "pure and undefiled religion" support, license, and legalize the accursed thing, and send intoxicants to pagan and heathen lands without their consent. Is it not strange, surpassing strange, that while persons belonging to pa-

gan nations are noted for their sobriety, so many are found in Christian lands notorious drunkards?

Persons conversant with things in Africa tell us that the liquor traffic produces more misery than slavery. Rev. James Johnson, a native minister of Lagos, was sent in 1887 to argue their cause in the English Parliament, and in his speech he stated: "Slavery has been a gigantic evil in Africa, but the evils of the liquor traffic immensely more. I would rather see my countrymen in slavery, toiling hard under the yoke, but without liquor, than to see them enslaved and devoured by liquor." This was twenty years ago, but the argument holds good to-day.

Some years ago the New York *Tribune* made the following scathing charge: "Think of the dreadful hypocrisy of what are called Christian nations, boasting of their enlightening civilization, feigning that they desire that the gospel be sent to all nations, and then rushing into the Dark Continent armed with bottles of rum, whose effect is to corrupt and destroy the populace. On the one hand are the missionaries; on the other, the rum of Christian nations."

The superintendent of a Lutheran mission in northern Africa, in writing home a few years ago, said that deleterious liquors were poured into Africa by ship-loads from all civilized countries. "In the small ship in which my wife and I were passengers there were 100,000 gallons of New England rum, which was sold for one dollar per gallon and exchanged for olive oil, rubber, and camwood." He saw them unload from one steamer in one harbor alone 10,000 cases of gin, every one containing twelve bottles of three pints each.

An African missionary recently wrote: "We have on board three missionaries and 20,000 hundred-pound cans of powder, and barrels and casks of gin without number. Our physician, who was a very wicked man, said to us, upon seeing the gin and rum that was being unloaded in every harbor: 'These are the Bibles and hymn-books the Christians of America are sending over to civilize the heathen.'"

The Bishop of New Caledonia said, in a sermon delivered in Manchester, that he saw within the broad territory in which he labored not less than five native tribes swept away completely by intoxicating liquor. It is a question whether he and his fellow-workers were able to save one tribe.

In a meeting in London, some years ago, Baboo Chunder Sin said: "What was India forty years ago, and what is it now? It seems that the whole atmosphere of India is rent with the cries of helpless widows and orphans, some of whom go so far as to curse the British Government for sending intoxicants to their country."

Those persons that send out missionaries are an altogether different class of people from those that send out rum, but to the heathen mind they are identically the same. The only opportunity they have of judging the people of Christian lands is when soldiers and sailors land among them and trade with them. "These are American Christians," or "These are English Christians," they say; "see what their religion is doing." Therefore, when the gospel missionaries come to them, they often tell them: "Why do you come here? Why not teach and reform your own people? Would you have us to adopt such a religion as you have and repudiate the religion of our fathers to become drunkards and blasphemers?" Is it strange to hear the Mohammedans of Persia say, when they see one of their members drunk, "That man has rejected Mohammed and has become a Christian"?

A priest of the Sandwich Islands said once: "The religion of the missionaries must be a bad one, because intoxicating liquor has destroyed more of the natives in a few years than ever were offered as sacrifices to the gods."

A chief of the Mohawk tribe said to a Christian who wanted to send a missionary to them: "What do you preach?" "We preach Christ," was the reply. "We don't want Christ—no Christ to me." As the man insisted and urged them to receive the missionary, the chief became excited, and, straightening himself to his full

stature, his eyes full of fire, he said: "We were once powerful, we were a great nation; our young people were numerous, our dwellings were filled with children, our enemies feared us; but Christ came and brought fiery water to us; now we are poor and weak, no one fears us; our dwellings are vacant and tenantless. We do not want Christ. Go away."

Rev. David A. Day, missionary to Liberia, said: "I wonder why the Africans did not shoot with poisoned arrows every white man that landed there, for they have brought rum to them, and do bring it constantly, and in a few years more, if the traffic continues, there will be nothing left in Africa for God to save."

Nefarious rum, in a tropical climate, depopulates the country faster than famine, plague, and war combined. We send missionaries to Cuba, Porto Rico, and the Philippines, but ahead of the missionary hundreds of car-loads of beer are sent. How many missionaries and Bibles will it take to undo the awful results caused by the liquor traffic? I venture to say that the thousands of saloons that exist in these lands by the permission of our Government bring more curse to these semi-civilized inhabitants than one thousand missionaries and fifty thousand Bibles circulated therein can undo.

It was the destructive effects of intoxicants that caused the renowned and heaven-sent missionary, Rev. Dr. John Paton, to come from the ends of the earth to Washington to petition and pray that the Government enact a law prohibiting the merchants of America from selling fire-arms and intoxicants to the nation of the New Hebrides. Dr. Paton stated that his son would have been killed by a ball from an American gun sold to one of the natives if it were not for a Christian chief, who jumped between the intoxicated native and the boy, falling dead with the ball in his body. The indefatigable missionary, with trembling voice and indignant looks, referred to a number of natives, crazed by American liquor, who turned American rifles upon a number of native orphans that were innocently amusing themselves on trees, and shot them as they would apes, without an atom of pity.

The eminent Dr. Bushnell, a short time before his decease, said: "Intoxicants are the curse of Africa, and the venders are as compassionless as the grave. Some wonder why the tribes along the shore are dying out. It is not any way strange to any one that lives there, having his eyes open." "I would like," he continued, "to visit every church in the country, and earnestly urge every member for Christ's sake to quit the intoxicating cup, and as much as it lies in his power to prohibit its manufacture and sale. If you love the mission, if you love the Church of God, assist in the dethronement of the demon of Intemperance, our disgrace in the sight of the heathen and a plague-spot upon our churches."

Now if all the religions of the world are to be compared for a moment with the religion of Jesus of Nazareth, its superiority over all is beyond utterance; yet it is true that the followers of the Prophet of Mecca, Confucius, and Gautama are better, from a temperance view-point, than the professed followers of Jesus. The reports we have for 1902 reveal the fact that the liquor traffic in southern Africa has increased enormously in the last ten years; while, on the other hand, the traffic is on the decrease in Mohammedan districts. It is an awful thought, and much to be deplored, that the followers (?) of the Son of God, that are called holy and that are to be the light of the world, do use liquor, and permit it to be used, and defend the nefarious business with the most subtle argument—the great Babylon, the mother of harlots and the abomination of the earth, and associate the most damning business with the most blessed cause in existence, attempting to unite light and darkness, Christ and Belial.

Dear brethren, if we wish to be loyal to Christ, and faithful to His cause, we have great work on our hands. What have we to do for temperance and against the liquor traffic? Let each one totally abstain from ardent spirits of all kinds, and let us see to it that every church member subscribes to the temperance pledge, keeps it inviolate. Too little attention is given to this. A church member that is not a teetotaler does more harm to the cause of temperance in the Church than a hundred drunkards.

And the man that has taken the pledge and pretends to be a total abstainer, and yet has not quit the enticing cup, is the most contemptible specimen of humanity imaginable. He is a friend of the saloon, a hypocrite and a pledge-breaker, and Christ is ready to say to such, "Get thee behind Me, Satan; for thou art an offense unto Me."

But we have something to do beside standing on the defensive; we must assume the aggressive attitude. We should have more temperance meetings, and, if possible, have all, especially the young people, take active part in them. The aim should be to show the evil effects of liquor on the community, on the individual, on the body and mind and all the powers of the soul, and that nothing is so productive of direful universal results. Every family should take temperance papers, so that the children and others may read and learn of its resultant evil; and it would be a good thing if we distributed such literature among our neighbors.

We should work strenuously for local option and for the principle of prohibition. I do not desire to accuse every one outside the Prohibition party of being in favor of the saloon. No doubt there are good and conscientious persons that will not unite with the party, though they are inconsistent with themselves in our opinion. But if we see a man who refuses to work for the principle of prohibition, and absolutely ignores it, this man lends his influence in support of the cursed traffic. He desires that the greatest hindrances to virtue and religion should continue, and that the greatest power in possession of Satan to work ruin should remain and continue its destructive work. He can look upon scores of thousands of murders annually committed; he can gaze upon the most shameless and brutal adultery, and listen to the curses of the dram-shops, the groans of starving and semi-nude mothers and children; he can look upon heathen destroyed, and upon hundreds of thousands of young people and others fitted for perdition—and say, "Live on forever, O thou liquor traffic!"

If you desire to know why I am a Prohibitionist, the answer is ready. It is not for the sake of money;

not for office; not for fame or popularity as a minister. Here are my reasons: (a) Selling intoxicating liquor as a beverage is a sin. No one can deny this. (b) If sinful, then it follows that licensing or legalizing the same is sinful, because it legalizes and licenses sin, and grants a permit to trample the ten commandments in the dust. (c) If the foregoing proposition be true, then, by the rules of logic, I can not vote for license without sin; for that would grant the privilege to sin, and protect by law a man in sinning. I can not vote for license, because my conscience will not permit and God does not permit, and I desire to vindicate virtue and goodness and condemn transgression, as a citizen and as a Christian, and I feel that I cannot be a true Christian unless I do this.

THE BAD ENDING OF A SINFUL LIFE.

Rejoice, O young man, in thy youth: and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.—*Ecclesiastes xi. 9.*

MANY BELIEVE that this book is a sermon that Solomon preached in his old age. His theme is the vanity of the world. He cites proofs to show that "all is vanity and vexation of spirit." At times the world appears pleasant and attracts thousands of men, especially young men, who do not know of the deceitfulness of the world. They give ear to its songs, and they delight in lustful pleasures. Solomon notices this strong tendency in the young man, and tells him, "If you are not going to heed your teachers' warnings, take thine own way; but know thou, that for all these things God will bring thee into judgment."

Young men, God has a message for you. I believe we should more often direct our remarks to you. Our congregations are largely composed of young people, who are in the process of forming their characters for life, if not for eternity. We often look forward for a revival, and the general coming of our Redeemer's kingdom, and all know that the young people will have more influence on the future than anyone else; and as we look upon the impiety of this age, I fear that the coming generation will be an age which will not know God. Oh, may God pour His Spirit upon our seed and His blessing upon our offspring! My object now is not to say something about young people, but to speak to them. I believe always that preaching should be *to* men, and not *about* men. I wish, my young friends, that you would give me your attention.

The text refers to two things:

I. The sinful acts produced by the young man's tendencies.

II. The solemn results of those tendencies.

I. THE SINFUL ACTS PRODUCED BY THE YOUNG MAN'S TENDENCIES.

"Rejoice, O young man, in thy youth," etc. These words do not teach that there is any evil in rejoicing in itself. In another place Solomon says, "There is nothing better than that a man should rejoice." A man may sin more by being sad than by being glad. Think of one who receives great abundance from God, and yet is sad; no matter how much he gets, he is never glad. Such conduct insults the great King. How would you feel should the person upon whom you bestowed favors be sad and indifferent and act as if he had not received enough? Gladness is good for our nature, and is health to the body, while sadness is injurious to mind and body; and I'm sure that our Heavenly Father does not forbid us that which benefits us. I can laugh heartily; what harm is there in that? No other creature on earth can laugh. If you see a man that never laughs, you may infer that there is something wrong. Many of man's characteristics may be known by the manner in which he laughs. Gladness is better suited to holiness than sadness. Some seem to think that sadness befits religion, while in truth gladness is what befits it. It is a disgrace to religion to be sad for no other reason than for sin, and we must act irreligiously before there is any room for sadness. "Her ways are ways of pleasantness, and all her paths are peace." It is the going out of the way that brings sadness. What is religion in the heart but "peace and joy in the Holy Ghost"?

Is there present a pious young man or woman? No one in all the world can better afford to be glad than you. Your debt has been paid; your sins have been forgiven; and you have a treasure laid up in heaven. You can rejoice in tribulation; you can be robbed of all the goods of this world and be glad, "knowing in yourselves that ye

have in heaven a better and an enduring substance;" and the pious young man or woman can say, "The Lord is my portion."

There is such a thing as a pious sorrow, and such a thing as a sinful pleasure. Gladness is caused by something, and that something makes it either good or evil. The rejoicing that is caused by sin is evil, for that which causes gladness to the heart is acceptable by the heart; and if sinful things cause the heart to be merry, then it is clear that the heart delights in sin, and that the heart is wedded to sin; on the other side, if holiness and virtue cause the gladness, it is clear that the heart delights in those things, and is a characteristic of piety. If holiness and virtue, praise and worship bring forth gladness, then sinful acts will cause sorrow; then he who is glad when he sins hates holiness, and he who loves darkness hates the light. He who rejoices religiously will be grieved as he looks at sin, and he who laughs at sin will turn away from holiness. It can be said to these, "Rejoice and be exceeding glad, for great is your reward in heaven"; and to those, "Woe unto you that laugh now, for ye shall mourn and weep."

The gladness referred to in the text is a sinful one. It is vain. Who can be glad without being moved from death to life? Can anyone be glad in prison under death sentence? Can young people play by the mouth of the lake of fire? "Walk in the ways of thine heart"—that is, after the evil tendencies, and "in the sight of thine eyes." The eyes of the sinful young man or young woman look with pleasure on vanity, and by that look the sinful mind takes in forbidden things. We are commanded to "turn away from beholding vanity." Our text no doubt means all the sins to which young people are tempted. We will name some of them:

1. *Pride*. This is a common sin in every age to all, and the Bible teaches that this one is the father of all sins; but it does not appear in the young in the same way as it does in the old. Pride puts on a more sinful form as men go on in years. In young people it is more childish and less demoniacal. It makes man along in

years selfish, unsympathetic, and revengeful. He is more for appearances. But understand, it is not those who wear the best that are always the most proud. One will cherish more pride with five dollars than another will with twenty dollars. Again, pride is not confined to clothes merely; some, in speaking about clothes, will "strain at a gnat and swallow a camel." Our Methodist fathers did this sixty or seventy years ago. Again, the manner in which some clothe themselves shows not only pride, but lack of common sense, by which they disregard the laws of Nature. The purpose which proud young people have in view with clothes is to exalt themselves; but, instead of this, they debase themselves before those who are ruled by common sense. And if one clothes himself neatly, yet does so beyond his means, he is proud or extravagant. Young people should think that there is a better use for money than to buy unnecessary clothing. A young girl who can not read or write looks ridiculous in a silk dress when she has had advantages to learn. It is very disgusting to see a young man have clothes like a senator when he can not write his own name and when he is called to do so has to make a cross like a Papist. Think of a young woman who sets all her mind on dressing and pays more attention to the pattern-book than to her Bible; one would think that she is the emperor's daughter, and yet she hardly knows where Christ was born. Another young woman thinks of studying, and of being useful, and not a doll to be looked at; yet she is not careless relative to what she shall wear, but always looks neat and clean. There is as much difference between the two as between the sun and the moon, as between a pearl and smoked tree. I like to see one in good clothes and appearing neat. It is a sin to appear untidy and unclean in a place of worship. One would think by looking at some that soap was worth five dollars a pound. Pride puts on many forms. It gives to some a lofty look, a hot temper, a feeling of superiority. He boasts of his sports and his skill to fight. He wants to have all know that he is the hero of the place. You see him with a cigar in his mouth, his hat on the side of his head, and he is ter-

ribly big; but it's all wind. He is too wise to listen to the advice of his father; he is not effeminate enough to listen to the tender words of his mother. He is one whose glory is in his shame. Pride proves two things: lack of grace and lack of common sense. Many, when they come to church, think more of their appearance than of blessing to their soul. Oh, foolishness, when we think how soon they must turn to corruption! You must say to corruption, "Thou art my father," and to the worm, "Thou art my mother and my sister." Oh, foolishness! A sinner proud? A dung-hill of corruption proud? Satan's son and an heir of hell proud?

It should be said that young people are not the only proud ones, and pride in the older people is worse than in the young.

2. Another evil that belongs to young people is *too little respect for parents*. Some of you may think that this is not worth while to be spoken of in a sermon; but if you had heard the words, "Honor thy father and thy mother," spoken out of the midst of the fire and the thunders by the omnipotent God on Mount Sinai, until the people trembled, you would think that there was some importance to them. Paul says: "Children, obey your parents in the Lord; for this is right." (Ah! many sons and daughters have caused their parents to go to the grave in sorrow.) Who deserves more reverence than father and mother, whose lives are spent in caring for you? Do you remember the time you went hand in hand with your father to the church? and the time when your tender-hearted mother taught you the Lord's prayer and a verse to say in the class-meeting? It may be that now you have left the Church and followed vain men, and brought sorrow, if not disgrace, upon your parents. Are there any here who have disregarded the advice and the prayers of their parents? I can say, as did Spurgeon: "There is no woman more pitiful on the road to hell than the one whose mother's tears fall on her heels, and there is no son more pitiful in that place of torment than the one whose father's prayers echo in his ears." I imagine that one of these draws nigh to heaven's gateway saying,

"I have there a father who prayed much for me," or, "I have a pious mother in there." Then I imagine that I hear the Judge say: "Here is one of the children of the kingdom; cast him into outer darkness." Since he came from the midst of the light, he shall be cast into the outer darkness.

3. Another thing of which the young people are guilty is, *ill-spent time*. We are told to buy the time, yet thousands and thousands misuse it. O beloved young people, it is possible that some of you have but a short time to flee from the wrath to come. How much time do you spend in vain pleasure? God gives time moment by moment; and when He gives one moment, He does not say that He is going to give another. He says, "Remember now thy Creator in the days of thy youth." "Oh!" says the young man or young woman, "it is soon enough; I am only so old." But how do you know that "it is soon enough"? Has God told you that you can live until tomorrow, or are you certain that God will receive you tomorrow? or are you going to give your best time to Satan and the remainder to God? Think that you live twenty years more; I'll ask you, What for? Is it to live in sin, to intensify your evil propensities, and to tempt the Lord your God? If so, it were better for you to die ungodly to-night, and enter hell to-night, than to go there in twenty years more; for there would be twenty years less of sinning to weigh upon you and to suffer for.

4. Another thing which ruins young people is, *to read bad books*. More bad books are made now than ever before. How many amuse themselves by reading corrupt, unclean novels and lustful songs, which are apt to stir the lowest, the impurest, and the most brute-like passions of the human nature. Books that are kept on the tables in the slums of our large cities; books that are written by atheists and unbelievers, which are full of blasphemous and vulgar words; books which scorn the highest decency and laugh at our most sacred institutions; books which favor godlessness, liberalism, adultery, theft, and murder; how many boys and girls corrupt their minds and the tenderest feelings of their hearts by reading these

unclean novels, which are given to beastly passion that ends in bloodshed and that make a heroine of the adulteress! There is no other way so effectual to kill time, to destroy talent, to deface God's image or man's soul, and to make a devil of him, as to read the novels of this age. It can be said of many of the novels of our day that if the press were in hell, and Satan were its editor, they could not be worse. One out of fifty is nothing but nonsense; and yet men are seen to laugh and weep when they read them, which is as irrational as if men laughed and wept at their shadows. I know of some good novels, but I believe that there is not one out of every hundred worth reading. Time will not permit me to refer to infidel books, and I will not even name their authors.

Dear young people, read real good books in order to add to your happiness, to build good characters, and to make you useful. Be careful as to what you read.

5. Another very injurious thing is, *to follow bad company*. This is what has drawn many a son and daughter from the way of virtue and religion. Many who have been reared in the Church have turned their backs toward the Son of God by following bad company. They are now on the way to destruction. They have sold their souls for a bit of lustful pleasure. The soul is the game, the lusts are the dogs, and there is never so much laughter and pomp and song and dance as when the dogs tear the precious soul. Many who have been raised religiously will look on the sport and feel a tendency to jump in. The father says, "Do not, my son"; and the mother says, "Do not, my daughter"; and God says, "If sinners entice thee, consent thou not." "Enter not into the path of the wicked, and go not in the evil way of evil men." "He that followeth vain persons is void of understanding." "He that is a companion of riotous men shameth his father." "Be ye not unequally yoked together with unbelievers." Notwithstanding all this, they part with religion; they disregard the words of the Most High; They shake their head at the Savior, and stop their ears to the call of the gospel, and they "work all uncleanness with greediness." Following bad company has led many

to the prison and the scaffold. It was being with bad men that brought Dinah, Jacob's daughter, to disgrace. Many a daughter has received a stain when in company with the men of Sodom, whose life will be too short to remove it from her character. "I wrote unto you in an epistle," says Paul, "not to company with fornicators." Oh! my heart aches when I think that so many of my own countrymen are guilty of the sin of adultery. "Tell it not in Gath, publish it not in the streets of Askelon: lest the daughters of the Philistines rejoice." I was told not long since, by one who visited Wales lately, that if Wales does not have a revival soon, adultery and drunkenness will ruin the land. O Jesus, what disgrace has been brought upon Thy name because of these sins! Many a daughter, by choosing bad company, has brought shame upon her parents. How many a bright son has fallen to the drunkard's grave by following the patrons of the saloon! O young men! for the sake of your parents, for the sake of society, for the sake of your own character, for the sake of your bodies and souls, let the intoxicating cup alone.

Another thing which corrupts young people is, *sinful play or pleasure*. Every pleasure is not sinful. It is possible to be pleasing, cheerful, and genial within the bounds of propriety, without showing anything but good nature. Not every play is sinful. It is not only permissible for children to play, but they should be encouraged to play; for it is beneficial to the body and mind. Boys and girls can play together in perfect innocence; but when a number of young men and young women meet in a lonely place only for the purpose of pleasure, with nothing particular in view but to satisfy the animal nature, this must be called sinful. A number of young people may come together for a supper or a banquet, to enjoy the provisions and to associate with one another. The mischief is not in that a number of persons come together, but it is in the unworthy object.

The sixth article of our Confession of Faith reads thus: "That they have no fellowship with the vanities of the world, and the unfruitful works of darkness; such as

gatherings for foolish pleasure, wakes, dances, plays, banquets, revelings, carousals, and other things of like nature." We should keep away not only from the saloon, but from every other place where intoxicating liquor is a part of the banquet. It can be said that dancing in itself is not sinful, for it is nothing more or less than bodily movement; yet the dance as it is carried on in our day is sinful, for it takes the mind away from God and is a nursery for fornication, and the best name it deserves is "the vanity of the world." What is the dance called waltz, with its music, but a means to excite the lower feelings of the human nature? One should keep out of the playhouse because, as a rule, he must love moral uncleanness before he can enjoy it, and much of what he will see and hear may suit the taste of the lowest slums.

Article XIII. in our Book of Discipline says: "They must put away from them all oaths, curses, and corrupt communications, the taking of God's name in vain, filthiness, foolish talking, and jesting," etc. Young people have many gatherings in which are used many slanderous and despicable words. Jesus Christ says: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." And the best things in many a gathering are idle words. Paul says that "neither filthiness nor foolish talking nor jesting" should come out of our mouths. There are many gatherings in which for hours nothing else is heard, for nothing else will suit the taste. We should do nothing unless we can ask God's blessing upon it.

II. THE RESULTS TO A YOUNG MAN WHO FOLLOWS HIS SINFUL TENDENCIES.

"Know thou, that for all these things God will bring thee into judgment." Notice the emphasis placed on *know*. Keep this in your memory; weigh the matter so as to see whether it will pay in the end. Remember that if you will follow your corrupt lusts they will lead to the ruin of your poor soul. If you choose to serve Satan and sin, remember what shall be the wages. "The wages of sin is death." If you choose to be with evil company in

this world, remember that you must be with the unclean spirits and the lost in the next world. Can you afford to be in hell under the wrath of God forever "to enjoy the pleasures of sin for a season"? What profit is it for you to live wickedly? What do you get from a corrupt life and from chasing after vanity? Is the body better? Are your circumstances better? Do you improve your character? Ah! young friends, lustful pleasures are too dear.

Remember that it is God who will call to judgment. This is not the gospel call, but it is a call which you must obey. God calls men through the gospel to receive mercy, and they refuse to hear; but when God shall call to judgment, all must obey—or, rather, they must appear. There are many young people who despise knowledge and who refuse to listen to God's voice, and they go on in sin. At last God will say, "Halt! hitherto shalt thou come, but no further." Then death shall put its cold hand upon the young man, and at once he begins to walk slowly; and he is possessed with fear. He begins to think about death, and what after that? See, he begins to become still; his tongue is silent and his spirit has gone to God who gave it. "Where did he go?" someone asks. Where could he have gone but to his own place?

When a man is drafted to go to war, he may be able to get a substitute to take his place; but in this circumstance he can find no one to take his place. He must die alone, appear before God alone, and give an account alone. But a pious young man need not be alone. Young people, would you not like to have a friend in the river of death and in the judgment to come, and to be on the right hand of the Judge in the last day? If you die out of Christ, there will be no one to stand by you in the day that is to come. There will be no father, no mother, no pastor, that can do you any good, and it will be too late to pray. There will be no fountain of blood to cleanse your sin; no, that will be closed, and the door of mercy will be shut forever.

There is one now and then who thinks that he is smart when he entertains infidel views, when he disregards his

father's counsels, when he laughs at his mother's prayers and at religious performances; and we must admit that he is awfully smart when he can work his way through every advice and through every obstacle, through Sinai and Calvary, and through "the thick bosses of the bucklers of the Almighty"—to go to hell. But oh, he will see that he has been too smart! Satan will say to him, "Since you have been so smart as to come to this land of midnight from the gospel land, you will be driven to outer darkness." Says Spurgeon: "The worst of hell will be to see Tom, who was reared in a family where swearing was used, in the bosom of Abraham, and you, who were raised by pious parents, in hell, for rejecting Jesus Christ." O beloved young people, who have been brought up in a religious community by religious parents, who have received Christian baptism, who have been brought up in the Church, who have attended the Sunday-schools, will you be lost at the last? Would you not like to be free from the bond of corruption? Come to Jesus! Come to the Son of God! And "if the Son shall make you free, ye shall be free indeed."

THE PORTION OF THE UNGODLY IN THIS LIFE.

From men of the world, whose portion is in this life.—*Psalm xvi. 14.*

ASAPH SAYS in the seventy-third Psalm: "My flesh and my heart faileth; but God is the strength of my heart, and my portion forever." He was a man whose portion is the Infinite in His perfections and inexhaustible fullness, and the strength of his heart to fill his soul with joy indescribable and glorious for ever. Another Psalmist cries: "Thou, O Lord, art my portion." It is impossible for the uneasy mind of man to desire more than to have God as his portion, and he cannot be appeased with less. Another says: "I cried unto Thee, O Lord, and said, Thou art my hope and my portion in the land of the living." I desire Thee as my portion, not simply after death and in another world, but here in the land of the living. None will find God his portion here except him who chooses Him for his portion here. They whose portion is God here, the words spoken to Daniel can be applied to them: "Thou shalt rest, and shalt stand in thy lot at the end of the days." Jeremiah said: "The Lord is my portion, saith my soul." And Jesus testifies that Mary chose the better part, which shall not be taken away. But our text speaks of a class of men whose portion is in this life, and none in the beyond. In the thirteenth verse the Psalmist prays: "Deliver my soul from the wicked," and they are called in this verse "men of the world," men who act like the world, and feel as if no other world existed; men taken up entirely by the spirit and customs of the world and worldly possessions. They make this world their motive and motto and choose it as their part.

Wicked men often become wealthy, and, as a rule, ungodly men are the wealthiest. We would not expect matters to be so; it would be natural for us to think that a morally worthless person would possess less temporal blessings. Watching the success of the ungodly is a stumbling-block to some. Asaph said: "As for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the arrogant, when I saw the prosperity of the wicked. . . . Their eyes stand out with fatness; they have more than heart could wish." Job's friends believed that good men succeed the best in this world, but such is not the case. Providence, as a rule, does not make a difference between one man and another in worldly affairs. "God causeth His sun to rise on the evil and the good, and sendeth rain on the just and the unjust." It is not godliness that causes a man's land to bring forth plentifully, but his genius and diligence in cultivating it. It is not godliness that makes success in business, but a man's enterprise, frugality and care.

Let us never take a man's worldly status as a proof of his moral character, for we find the best characters in poor cottages, and the worst in fine palaces. Indeed, as a rule, among the poorest will be found the godliest. The ungodly oftentimes are like the rich man who was clothed in purple and fine linen, faring sumptuously every day, and many a godly man like Lazarus eating the crumbs which fall from the tables of the wealthy. "Whether it be love or hatred, man knoweth it not; all things come alike to all; there is one event to the righteous and to the wicked, to the good and to the clean and to the unclean; to him that sacrificeth and to him that sacrificeth not; as is the good, so is the sinner; to him that sweareth and to him that feareth an oath." No one need be envious of the prosperity of the wicked. It is natural for us to think that where this world's goods are plentiful, there also is joy and happiness. Indeed, this is the common opinion; therefore men strive for wealth in order to be happy. They regard happiness as depending on the things they possess, rather than what *they are*. I would have you understand, friends, it is what a good man *is* that makes

him happy, and not what he *has*. However much of this world's goods thou mayest secure, they are things outside thy real being; but the blessings of true religion are realities which belong to the principles of thy being. To endeavor to draw happiness out of riches is folly, and although all have failed to attain it in this way, mankind has not yet been convinced of their folly. "The sleep of a laboring man is sweet, whether he is eating little or much; but the fullness of the rich doth not suffer him to sleep," saith Solomon.

Our object is to describe the man whose portion is in this life. A moral being, to live for ever, having nothing to live on outside this life; nothing to satisfy his undying soul.

I. HE MAKES HIS OWN PLEASURE THE CHIEF OBJECT OF HIS LIFE.

Worldly men's great question is: "What shall we eat and drink, and wherewith shall we be clothed?" "What shall I do," asked the rich man in the parable, "because I have no room where to bestow my fruits?" What troubled him? Did he want to know what to do to be saved, or what to do to refine his soul, or to extend the kingdom of the Redeemer in the world? No; but, "What shall I do to store my possessions?" To care for what we own is good, waste and neglect are evil; but the worldly man thinks of nothing but hoarding wealth and winning glory and honor. He is after more land, more worldly gain, and his eagerness for earth's fading things is intense. He is dead to every religious concern; he can talk about religion if he has nothing else to do, and he can be in church if nothing else calls, but it is the world that fills his heart. He may have a splendid opportunity toward good causes, religious causes, and every worthy movement, and win the approval of heaven and be received into the eternal habitations; for a man can be wealthy without being worldly, can be wealthy and be godly.

There are three principles which belong to human nature: self-love, social affections, and religious affections. Self-love is the lowest and the least; the circle

of its activity is so small that it does not go beyond itself. The social circle is larger, because it takes in the neighbors. Our religious affections are the highest, because these center in God. The first ought to be subservient to the second and the second to the third. In the carnal man all is swallowed up by the selfish, but it swallows nothing but the worldly. Every man ought to seek to do good to others in endeavoring to please God. But the selfish man sees nothing but himself, and the worldly man sees nothing to set his affections on but the world.

II. THE MAN WHO HAS HIS PORTION IN THIS LIFE LIVES IN DISREGARD OF HIS CREATOR AND THE GIVER OF ALL MERCIES.

He does not recognize God in any way; he ignores Him entirely. This world forms an eclipse between him and the Father of Light, so that he does not see Him at all. He is ready to say with the rich fool, "*my* fruits and *my* goods." He never gave a thought that it was God's earth and God's sun and God's rain that gave him all his endowments. He did not recognize that God ordered the elements and the animals to be at his service. He acts as though his life, strength of body, and senses hung upon his own will. He feels that he is indebted to no one, nor to thank anyone for what he has. He plans and works without thinking that Providence has a hand in anything. Spiritual blessings draw a man toward God, but temporal blessings drive a man away from Him. It can be said of him in the words of Moses: "But Jeshurun waxed fat, and kicked; thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation." Hosea says: "They were filled, and their heart was exalted: therefore they have forgotten Me." The man of the world loves the passing and disappointing things of this world, and acts as if living on his own property, remembering not that death may come as a thief in the night and rob him of his possessions. The man who has his portion in this life loves the gifts, but hates the Giver; seeks the world before heaven, and uses

earthly things, not to serve God, but to prepare himself for eternal doom. Bunyan describes this man with a muck-rake, and a burden on his back, raking grass and other insignificant trifles, having no time to look at the angel offering him a crown of glory. Worldly men are practical atheists.

III. THE MAN WHO HAS HIS PORTION IN THIS LIFE SEEKS HAPPINESS IN WORLDLY POSSESSIONS.

He desireth to live on the same plane as the animal, thinking that life's only aim is to possess this world's riches, and attempts to *fill* the craving of his ever-living soul with these things. Seeking his happiness in this life, he is as a drunkard seeking his happiness out of the cup. He satisfies his greed only to increase the thirst, for "he that loveth silver shall not be satisfied with silver." His greed for worldly riches closes his ears to the invitations of the gospel, stills the voice of his conscience, and blinds his eyes to the glory of heaven, and tramples his noble qualities as a moral being, and he is a slave to the lust of the flesh, the lust of the eyes, and the pride of life. It is evident that man in increasing his wealth burdens himself with cares, and is open to many disappointments. Everything man has over the requirements of a comfortable living is to him a burden. Agur says: "Give me neither poverty nor riches; feed me with food convenient for me." Amongst this class (the working class, whom God feeds with enough bread) are found in all ages the most happy, religious, and virtuous men. The ones that get enough to live on can enjoy temporal blessings and give praise for them, while the ones that have too much are open to many temptations. Indeed, the poor man stands a better chance to prepare for death than the rich man.

If man loves things beneath him, they lower him; if he loves things above him, they exalt him. The essence of a happy family is the mutual love of one to the other; the essence of a happy neighborhood is love. If man desireth to be spiritually uplifted, to enjoy the happiness of angels, and be a saint and reach the glory of

heaven, let him love God, and set his affections on things above, and not on earthly things. To enjoy temporal blessings, love them not; but keep them out of the heart, as they are beneath it. If he does love them, they will lower and destroy him; they will prove to be a fearful disappointment to him, vanishing like a mist, and leaving him resourceless to face another world.

IV. THE MAN WHO HAS HIS PORTION IN THIS LIFE LIVES IN DISREGARD OF THE MOST IMPORTANT FACT CONCERNING HIS BEING — MAINLY IN THREE THINGS:

1. *His responsibility to God.* He receiveth all things out of the hand of God to be used according to His direction to certain ends, and not to use them to further his own interests. Everything is the property of the saints, to be utilized for their welfare, to carry out life's main object. The saints are the children of God, and if children, then heirs, and the things of this world, together with the treasures of the other world, are their property. The children of the world are only strangers, and they have to account for the misuse of their time and blessings. Ah! in their blindness and their lust for the world and its affairs they forget all this. By withholding their money from worthy causes and expending strength of body and mind, given them of God, to hoard wealth and ignore the Giver, and setting the world in the heart and refusing to God admittance, they are guilty of robbing their Sustainer, and of being rebels against Him

2. *The nearness of his soul to eternity.* We have the story of one of these characters saying to his soul, "Thou hast much goods laid up for many years." But God said unto him, "O fool, speak not so froward; this night thy soul shall be required of thee." In the midst of his riches he could not find barns large enough where to bestow his fruits and goods. His plans covered many years to come, but next morning he was where he could not dip the tip of his finger in water, and cool his tongue. When offering his soul nothing better than the portion of the animal, that night death gave him a fatal blow (possibly

he had a stroke of apoplexy), and the evil spirits asked his soul to be transported to the land of midnight darkness. When the carpenters came the following day to build the barn, they had to turn back, as the master of the house had died. James says: "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

3. *He lives in disregard of the fact that his soul must be divorced from all temporal possession and pleasure.* "Then whose shall those things be which thou hast provided?" God to the rich man. "Thine they will not be. Thou givest them to thy soul, but this night thy soul will be without them. Whose shall these things be? The things thou hast treasured, which thou hast made thy life's only aim, which thou hast chosen before God and heaven, they were the property of others before thou camest unto this world; they will be the property of others again after thou hast left it. Other people will live in thy house, plough thy fields, hold thy estate, and handle thy money, while thou wilt be forever in the land of famine." Hope he has not; it can be said of him in the words of Bildad: "Whose hope shall be cut off, and whose trust shall be a spider's web. He shall lean on his house, but it shall not stand; he shall hold it fast, but it shall not endure." In the hour of death he leaneth on his worldly possessions, his house and his riches, while Death sweeps all to utter destruction.

Many a man has died leaving after him great riches, and that was all. He left after him no good impressions on anybody; no monument of any good act; no good influence on his family or a friend. His name perisheth with his body. Is it not a calamity that he should leave everything, having nothing to carry with him to the other world but his sins. He was painstaking in his efforts to collect riches; possibly he collected them in an upright manner, being the fruits of his efforts, his keen eye to business; yet he has to leave all, and go out of the world

as naked as he came into it. He had a fine house, and many a time he amused himself in furnishing it, but he had to leave it for an earthly dwelling-place. Possibly he had many books, which he loved; but he was always unmindful of God's Book. He had many relatives and friends, the company of whom he enjoyed; but he has to leave them knowing nothing of Jesus as a friend. Other people now reside at his house, read his books, count his money, and take hold of his notes and mortgages—he being in the cold grave, eaten of unclean worms. His name is forgotten, his relatives wipe their tears, and sleep in the bed on which he died, thinking not of him; and his children play near his grave. If he had wealth, less tears would be shed, and people would think more of his riches than of him. He could have taken his riches with him, or, more rightly, sent them in advance. Every dollar he would have contributed towards mission work, every cup of water given to a disciple in the name of a disciple, every gift to the poor and needy, every cent given towards the maintenance of the work of Christ on earth would have increased his treasure in heaven. Far better for us to enter and enjoy our treasure in heaven than leave it after us. Some leave wealth at death, others enter into the enjoyment of it. Some part with wealth to enter eternal poverty; others part with poverty for eternal riches. So it happened with Dives and Lazarus. The poor man in this world, if he be rich in faith and grace, enters into the possession of an incorruptible inheritance. Possibly he had not an inch of real estate, but he had "sweet fields beyond the swelling flood," that stand dressed in living green," Here his meals were coarse; there he shall partake of the tree of life, which is in the midst of the paradise of God. Here his clothes were plain; there he shall be robed in white, and be with an innumerable company of angels, and enter "the general assembly and Church of the first-born which are written in heaven."

Let us beware, friends, lest we set our heart upon the world. I once read of the steamer *Washington* on fire, and when the alarm was sounded, one of the passengers on board ran to his trunk and took out a large sum of

gold and filled his pockets. Then he jumped into the river to swim ashore, but sank right there; his money, like so much lead, dragged him to the bottom. Ah! this is a common occurrence in the spiritual realm. Paul says: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." I once read of a godly man who came into possession of great wealth; his name was Cecil; he said he knew a man in the habit of listening to the gospel in the church of St. John, who came to him after many years, desiring to converse with him. "I understand, sir, that you are in a perilous condition." Mr. Cecil answered that he didn't realize it. "I thought so," answered the man; "and that is the reason why I have called to see you. I hear that you are becoming wealthy. Take care; that is a way that Satan has to lead thousands to destruction." "The man said these words with such earnestness that they have ever remained in my mind," said Mr. Cecil. Not one of us is wealthy, yet there is just as much need for us as for anyone to see the emptiness and vanity of the world. The little we have may rob our hearts, and be a barrier between us and heaven. Little as well as much of the world's goods, if they enter our hearts, has the same disastrous effect. Oh for grace to use this world's things in such a way that we may be thankful for them and serve God with them. Let us seek first the kingdom of God and His righteousness, and all these things shall be added unto us. Amen.

THE NATURE OF THE CHURCH.

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth.—*I. Timothy iii. 15.*

IN THE TEXT three things are said of the Church: "house of God," "pillar," and "ground of the truth."

1. *House of God.* The house of God is a body of men belonging to God by a covenant through redemption. "Thou hast redeemed us to God, by Thy blood." In the midst of whom and in whom God dwells. It is said: "And Moses verily was faithful in all his house, as a servant . . .; but Christ as a son over his own house; whose house are we." It is also said: "Christ is an high priest over the house of God." And Paul says further: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

The Church is God's family, and God is father to the family! They are children of the one Father, purchased by the one blood, and pilgrims to the one country; and having "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." The Church is God's house, and take notice what kind of a house it is. Peter in his first Epistle says that Jesus Christ is "a living stone, disallowed indeed of men, but chosen of God, and precious, ye also [meaning the Church], as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." This is the most beautiful house this side of heaven.

Listen to a further description that is given of the inhabitants of the house. "But ye are a chosen genera-

tion, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into his marvelous light." This is the house "whose builder and maker is God."

2. *Pillar.* A pillar shows forth beauty and strength. It is said of three apostles that they were pillars. Paul designated James, Cephas, and John: "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me." Every good and godly man is called a pillar. Jesus Christ said unto the angel of the church at Philadelphia: "Him that overcometh will I make a pillar in the temple of my God." Every Christian is to be a pillar in the Church of God.

3. *Ground of the truth.* Jesus Christ is the true foundation. "For other foundation can no man lay than that is laid, which is Jesus Christ." The inspired writers are called a foundation. It is said we "are built upon the foundation of the apostles and prophets." Not to rely upon them, as persons, but upon the truths learned by them from the mouth of God. The Church is upon the truth, and not the truth upon the Church.

The truth is kept in the Church; she is the *depository*. The truth is found in her, not in the world. It is said of the Jewish Church, that "unto them were committed the oracles of God." The same thing can be said of the Christian Church, that she it is who cares for the keeping of the Scriptures, and keeps hold of the fundamental doctrines of the religion of Christ. A church is a congregation of men professing that they hold the truth; being influenced by the power of the truth, and humble to the rule of the truth.

I. WHAT IS MEANT BY THE CHURCH?

We understand sometimes by "the Church" *all the godly that have been sanctified*, because it is said that they are "a glorious Church, not having spot, or wrinkle, or any such thing." Another time the Church denotes all those who profess the Christian religion. This consideration is inclusive of some who are evil and others who are good, and so is like "unto ten virgins, five of whom were

wise, and five were foolish." Vinét says: "The Church is a school, and God himself the school-master; but when this idea of the Church is allowed, we must abstain from the thought that she has been founded by the pupils. It is not the Church that makes Christians, but they are made Christians by God through the Church."

The Christian religion, as regards its essence, is the divine life in the soul, by which the believer comes into connection with God, through Jesus Christ, and walks in holiness. The personal relation lies wholly between man and God. The nature of this new life is to increase, and to develop itself, and to scatter its influence; and in order to realize this end, it is necessary to have an organization. This organization is to be found in the Church, the result of which is to make a personal religion a general thing. Further, the individual believer, although receiving nourishment into his spiritual life, is desirous to hold communion with other believers, and this communion is found in the Church.

We desire to say further, the Church which is under the dispensation of the Spirit is the necessary form or body of Christians in the world. We do not say that the Church *is* Christianity, any more than we claim that a man's body is his life; yet the human body is necessary to life in its present condition. Christianity is the life and principles of Christ. The purpose of Christianity is the salvation of the world; the means of divine ordinance to realize this end is the Church. Therefore she is greater and very much higher than a form of society, or an organization springing, as any human society arises, from the general need and mutual sympathy of those who unite in its formation. "She," as Neander says, "is the kingdom and royal abode of Jesus Christ on the earth." There belongs to her, therefore, life relative to herself, which is independent of the general life of the law of Nature, the source of which is Christ.

The Roman Catholics and High Churchmen hold the idea that the Church is a kind of organization in an outward form, but we find in the Bible that she is a society of believers and godly people; having been constituted

by the Holy Spirit. The Roman Catholics consider the outward form of the Church the essential factor, and the inward nature as emanative; so they believe a child lost unless baptized. But the Bible teaches that the inward life is the essential factor, and that the outward and visible form is the emanative.

The Church is called the body of Christ, and Christ is said to be the head of the Church. The real members of the Church of Christ are the real believers in whom the Spirit of God abides, and consequently there is no difference to what denomination they belong, and indeed they can be members of the true Church without affiliating with any denomination, because of the lack of opportunity, and not of will. The thief on the cross was saved, although not a member of any visible Church. On the other hand, a person may be a visible member without holding any connection with the true Church. Everyone knows that the blessings of the covenant belong to real Christians, and not to ungodly men, who profess to be Christians.

(1) The word *church* is sometimes used for a *family*, or a *few persons* congregated to worship according to the method of the gospel. Paul writes to greet the church that was in the house of Priscilla and Aquila. In another place mention is made of a church in private houses, and it is probable that these churches included not only the children and men- and maid-servants relative to the family, but others also congregated at these houses on special occasions to worship. It seems that at first the Christians had only private houses in which to hold their religious meetings.

(2) Also we find that a church signified *all the Christians in a city*, whether they assembled to the same or different places to worship. We read: "Now there were in the church that was at Antioch certain prophets and teachers." Accordingly we see that all the disciples in this large city are considered one church, and doubtless there was more than one congregation. Many had been turned to Christianity in Antioch before the coming of Paul and Barnabas, for it is said: "And the hand of the

Lord was with them: and a great number believed, and turned unto the Lord." After this we find that Paul and Barnabas remained for a whole year in their midst, and taught many people. When we consider that they were there a year, laboring with marked success, and besides that many had turned to the Lord before their arrival, we have the strongest reason for believing that it was impossible to include them in one house. And the *church* in Jerusalem is mentioned—not the *churches*. But without doubt there was more than one assemblage, because the apostles remained there long after the day of Pentecost, and the poor were so numerous that it was necessary to have seven deacons to care for them.

(3) Next, we find that the Church includes *all the disciples of Christ* throughout the whole world, and that all the godly of the world are but one Church; "to feed the Church of God, which He hath purchased with His own blood." "Even as Christ also loved the Church, and gave Himself for it." Thus the Church of God includes all the different assemblages and religious denominations who receive the truth as it is in Jesus and live according to the rules of the Word of God.

A wrong form of speech it is to say, "the Calvinistic Methodist Church," "the Congregational Church," "the Baptist Church," etc. Some call a religious assemblage after the name of its minister—as, for instance, Spurgeon's church, Talmage's church, or John C. Jones' church. It is well that people think differently from the way they speak.

(4) The Church of Christ is considered as *visible and invisible*. We mean by "the Church visible" a place, public meetings, well known persons, rules of discipline and social form—things that are visible and sensible. By "an invisible Church" we understand all the elect of God—that is, the true members in the mysterious body of the Lord Jesus, all of whom shall be saved. The invisible Church lies in the visible as the soul in the body; and manifests itself and works through the visible Church, as the soul manifests itself and works through the body. In the visible Church there is an admixture of good and

evil. Chaff and wheat are found on the same threshing-floor, wheat and tares in the same field; but the invisible is pure. The visible Church is often spoken of in the plural sense—churches; but the invisible always in the singular, and is called invisible because she has connection with invisible principles. She separates from the world, not in respect to place, but as to position or condition. Something mysterious characterizes her. The qualifications of her members are something inward. We have hypocrites in the visible, but not one in the invisible Church. Many members of the visible Church will be lost, but not one member of the body of Christ will be in hell. "And this," says Christ, "is the Father's will which hath sent Me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day."

(5) The invisible Church includes *all believers* in heaven and on earth. The Church on the earth is called militant, and the Church in heaven glorious. The first means those who are in the spiritual warfare, struggling against the world, the flesh, and the devil. The others are the saints who have conquered and who have been glorified. Yet all in heaven and on the earth are but one Church, one family of God, bearing the same character, partaking of the same spirit, and humble to the one Head.

II. LET US OBSERVE THE PURPOSE IN VIEW WHEN FOUNDING THE VISIBLE CHURCH TO CHRIST ON THE EARTH.

We note four purposes:

1. *The Church is to be the store-house for the divine truth.* The revelation of God and the Holy Scriptures, as already stated, have been given to the charge of the Church, so she is called "the pillar and ground of the truth." She is to see that the truth is safe-guarded, that the truth is believed, and that the truth is taught. Wherever there is the truth, defense of and reverence for the Word of God; wherever there is humbleness to its rule; wherever there is acknowledgment of the sinfulness of human nature; wherever there are the correct

ideas about Christ, the greatness of His person, the efficacy of His sacrifice; wherever there are correct ideas about the Holy Spirit and His work; and wherever there is an endeavor to live a godly life—there is a church.

2. *An important part of the duty of the Church is to uphold the ordinances of Christ*, so that the purpose of their founding may be realized in the salvation of men, and honor be given to his name as a Mediator. Not only is she to care for the right administration of all the ordinances of the gospel, but is to put on the Lord Jesus, in His holy character, as the woman mentioned by John was "clothed with the sun," and to develop the principles of His kingdom in a holy life before the world. Also to her belongs the great work of carrying the gospel to every tribe, language, people, and nation. Through the instrumentality of the Church, God will save the world.

3. *She is to be a place of refuge for sinners*; a place where those who are called by the gospel and changed by the Holy Spirit, to separate from the sinful world. So she gives an opportunity for separation, and to receive visible signs of differentiation, to conform to the law of God, to come to a closer fellowship with the saints, and to manifest a disposition and will to come within the bounds of the covenant of God to His people.

4. *The Church is also to be a nursery for the saints*, in which they are reared in the learning and doctrine of the Lord, and educated in the things pertaining to this world, and being adapted to enjoy the happiness of the next world; a school to teach us, and a hospital to cure us. We are under the superintendence of good and godly men. The Church gives to us the "sincere milk of the Word," and we can say that she is "the mother of us all."

III. WHAT ARE THE NECESSARY QUALIFICATIONS TO BE MEMBERS OF THE CHURCH OF CHRIST?

We note three things:

(a) One necessary condition of membership in the visible Church of Christ is *baptism*, which is the seal of the new covenant and the seal of church membership. This is the *regalia*. When Jesus Christ sent forth His

apostles to preach for the success of the Church in the world, He said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"; or, "make disciples of all nations by baptizing them." Not that the administration of baptism in itself is sufficient, nor that they are to baptize every one on the way. But when they saw men who had heard the gospel and confessing faith in Christ, these they were to baptize and by this manner to receive them as members. The uncircumcised were not to come to the congregation of the Lord, and the unbaptized are not to be in the visible Church. Not on the ground of baptism is a person to be received as a member of the Church, but on the ground of faith, and faith in Christ gives him the right to baptism, and so everyone who possesseth a right to baptism is a member of the body of Christ before he is a member of the visible Church, and thus he receives baptism, an outward sign of inward grace. There are some who say that baptism is the door of the Church, but to such a statement there is not a shadow of Scriptural defense. Jesus Christ is the door, and is the only door, as also the only way. Every repentant sinner has gone through the door into the fold of the sheep before he is baptized, and baptism is the sign that he is in the fold.

With respect to infants, we do not bring them into the Church by baptism, but we baptize them because they are in the visible Church, since they are the children of believers. They are baptized because they have a right to baptism, and are within the covenant of the Church. Circumcision did not make the Jew one of the seed of Abraham, but because he was one of the seed of Abraham before he was circumcised, he had a right to the circumcision.

(b) *Knowledge* is another qualification of church membership. The Savior does not choose blind followers, professing His religion for the sake of His name and nothing else; and the ignorant member is unable to fulfill his duties as a regular church member. What degree of knowledge is to be demanded as a standard is difficult

to decide. More knowledge is expected of some than of others; but if a person does not know something about his own character and condition as a sinner, something about the person and work of Christ as a Mediator, something about the promises of God and the duty of a Christian, he cannot profess religion, because he cannot profess something he does not understand; consequently he should not be received as a member. The first work of grace upon men is to open their understanding; "and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." We are sinfully negligent in this age about insisting on knowing how much men and children understand before receiving them as church members.

(c) Another necessary qualification is a *good character and conduct*. That man who professes to know God and still denies Him by actions is undeserving of a place in the Church. We are not able to judge the heart of man, but are able to judge his deeds; and Jesus gives us this rule by which to understand principles: "Ye shall know them by their fruits." A man cannot possess a pure heart, and unclean hands, feet, and tongue. Paul writes to Timothy so that he might know how men ought to behave "in the house of God, which is the Church of the living God, the pillar and ground of the truth."

IV. THE CHURCH HAS OFFICERS, INCLUDING BISHOPS AND DEACONS.

In the Book of Acts is a history of seven men chosen to serve as deacons. The special task relative to their office was to care for the poor, but without doubt they had more to do; otherwise there would have been no call for such officers in every church. These officers were to care for all the collections of the church, or the cause in its external circumstances, and to serve at the time of the Lord's supper.

By a bishop we understand the minister of the Church—its shepherd, and often called an elder. According to the New Testament, a minister or a shepherd is to be over every church. The work of a shepherd is to care

for the church, to feed the flock with knowledge and understanding, and to rule. He has a very great and important task. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost has made you overseers to feed the Church of God, which He hath purchased with His own blood." The minister has authority "for reproof, for correction, for instruction in righteousness." The highest officer in a church is the minister. He is a bishop, and not one of the fitting ministers of the New Testament is higher than another in office. We are not to give more authority to one than another, nor to appoint someone a head and call him a bishop, and to invest him with more authority than the others. Sinful ambition is the cause of this, and some strive who shall be "accounted the greatest." This has been in every age more of a curse than anything else. If it were not for this spirit, there would be no Pope. As mentioned, no church is to be without a shepherd. A church without a shepherd is like a flock without a shepherd—very disorderly.

Probably there is no need for me to use time with this matter, for everyone believes that no church ought to be without a minister; but many do not emphasize this sufficiently. No one thinks that we could have any order of a church without deacons, but many imagine that they can make fair progress without a shepherd. This makes the office of a deacon higher than the office of a shepherd.

But someone will ask, "Why would not a visiting ministry do the work?" Did you ever ask the question, "Why would not a visiting deaconship do the work?" Besides this, everyone knows that a visiting ministry does not fulfill the work of shepherding. If you desire a church in accordance to the rule of the New Testament, a shepherd is necessary; and a minister must do *pastoral* work as well as preach. Titus had been placed a bishop over the church in Crete. And Paul writes, "that thou shouldest set in order the things that are wanting, and ordain elders in every city." Not *elder*, but *elders*; for perhaps there was more than one church in the same city, and claim is made that at that time there were a

hundred cities in Crete, and Titus was to ordain elders in every city if it had a church. Paul calls this method the right order, so a church without a minister is without order. Every church in Asia had a permanent minister, because Jesus Christ addressed His letters to the angels of the churches. Oh, my brethren, to shepherd the Church of the living God is a work to which belongs a great responsibility!

Many look upon the Church of God with disdain, but some day she will become glorious, and it will be asked with surprise, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Although now weak, she will become strong and will destroy every hindrance. "Fear not, thou worm Jacob Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff."

She is only a small stone cut out without hands; but she will increase, and will break in pieces all the powers of sin, and will make them like the chaff of the summer threshing-floors. The stone will increase until it becomes a great mountain, and will fill the whole earth. May God speed the time. Amen.

THE NEED OF A REVIVAL.

Then said He unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.—*Ezekiel xxxvii. 9-10.*

ACCORDING TO THIS CHAPTER, the prophet finds himself in a valley full of dry bones—yea, “very dry.” The Lord, after causing him to pass by them round about, and observe them closely, asks him, “Can these bones live?” To which the prophet replies: “O Lord God, thou knowest.” With Thee there are deliverances from death. Thou art omnipotent, and Thou knowest Thine intentions in regard to them. If they live, Thou must breathe life into them.

The whole valley full of bones proved that a great slaughter had happened, and that the bodies had been left without burial until the flesh had been utterly consumed, with nothing now left save the bones, and these so disjointed and scattered that no two bones were together. Prophesying was the means used to bring the bones together. “Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.”

Being commanded to preach, the prophet did so; through some mysterious influence coinciding with the preaching, “bone came to his bone.” This means that the particular bones of each man came together, and not that the bones of one man made up, in part or wholly, the skeleton of another man. In answer to the divine command to prophesy, Ezekiel might have said, “What will it profit to speak to bones, and to say unto dry bones,

'Hear,' for here there is no head to a body, nor ear to a head?" Not cherishing such thoughts for a minute, and leaving the consequences to God, he proceeds to shout, "O ye dry bones, hear the word of the Lord!" Instantly a wonderful noise and a shaking happen; dry bones move and run through each other in all directions, forming skeletons, with sinews uniting bone to bone, flesh coming upon them and skin covering them above; "but there was no breath in them." What next? Is it prophesying? Nay; the prophet must now exercise himself in prayer. As the words of his supplication, "Come from the four winds, O breath," fall from his lips a stream of life floods each of the slain. "And they stood up upon their feet, an exceeding great army."

Three deliverances are portrayed in this vision. The literal deliverance is that of the nation, or Church, from the galling yoke of Babylon. To all human appearances, this was as difficult as causing dry bones to live. "Behold," saith the Lord of His people, "they say, Our bones are dried, and our hope is lost; we are cut off for our parts." But the Lord saith, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." We have here also an excellent picture of the redemption of the saints from their graves in the resurrection. We purpose looking at the words as portraying the redemption of souls from spiritual death.

I. THE WORDS OF THE TEXT DESCRIPTIVE OF THE MISERABLE AND HOPELESS CONDITION OF MEN SPIRITUALLY DEAD. "These slain."

The psychical, unconverted man is described as a dead man. Not only is he to die, but he is dead. Not only will death change the form of existence for him; the elements of death inhere in him in all forms of existence. Scripture refers to a death of which physical death is but a faint shadow. In order to comprehend that death is related to the soul, hearken to what the Word saith: "And you hath He quickened, who were dead in trespasses and

sin." "The wages of sin is death." "Whosoever believeth in Me shall never die."

Looking at the human race in the bondage of spiritual death, we are prompted to ask, "Who slew these?" An apostle shall answer: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The offense in Eden was the stone that slew the race.

Physical death may be used as a simile of spiritual death. Death is called "the king of terrors." There is naught that men fear as much as death, and the sight of a corpse is the most unwelcome sight of all. Very soon the most beautiful form will be food for worms. Through the sockets of those eyes which now gaze upon me vile insects will crawl; the whole body, buried out of sight, will decay and rot. Does it not seem a strange thing to you, that you who walked here to-day will be carried to the tomb? that the tongues which spoke and the voices that were lifted up in praise will be stilled and hushed in death? Let us direct and fix our thoughts on that other and more awful death—the death which holds the ungodly and the perdition that follows. The mortal remains are brought to the church; the casket is placed below the pulpit and the tears of relatives and friends are copious for the departed one; but there may be scores in this audience spiritually dead, and not a heart feels or an eye is suffused with tears of regret. The Redeemer, though, wept for such as they, and their redemption is an event of such magnitude that the angels rejoice over the salvation of one sinner. There are young men and maidens, beautiful in form and gay in spirit; men and women who deliberately chose the things of earth as their portion—dead in trespasses and sin and under the condemnation of the Law.

Let us fix our thoughts on the signs of spiritual death. One sign of death is to be *past feeling*. This also is one of its most serious consequences. Men are alive to the most insignificant happenings related to their temporal welfare. Let a man but lose his stock or his money, and grief is written on his countenance. Let sickness over-

take him, and he sends forthwith for the physician. He lies in his sin, though, utterly insensible to his condition. Strangers eat up his moral strength and he heeds not. His moral nature is in the grip of eternal death, but he is past feeling. Neither law nor gospel appeals to him, and without a pang of conscience he sins daily. He is dead.

Another sign of death is *ignorance and thoughtlessness in the face of imminent and great dangers*. When face to face with physical dangers, men are terror-stricken. The inky clouds, the howling wind, the roll of thunder, the flashes of vivid lightning drive men to seek shelter. The dead, though, care not. It is in vain that one shouts, "Flee!" to the dead. The coming of a horrible tempest, the raining of snares, fire, and brimstone upon the iniquitous world, drives not the dead to seek a refuge. Pricked in their hearts on the day of Pentecost, thousands asked, "What shall we do?" Some mocked, saying, "These men are full of new wine." They were dead. Though one cries in the valley in the words of Zephaniah, "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you; it may be ye shall be hid in the day of the Lord's anger." There is no voice or any that answers.

Again, a spiritually dead man does not feel that he needs anything. He needs gold and silver, but needs nothing for his immortal soul. He hungers and thirsts for the world; he hungers not and thirsts not for righteousness. He attends divine service, yet is in need of nothing, and knows not that he is "wretched, miserable, poor, blind, and naked." God has made known the scheme of salvation, and His servants do publish it and offer the blessings purchased with the blood of the Lamb, without money and without price; yet men by their conduct say, "We desire not to know Thy ways." Leaving aside infidels, there are thousands claiming to be orthodox who are dead in unbelief, and like so many statues before the preacher.

Again, the spiritually dead, like the naturally dead, grow more corrupt. There was a time when the man trembled at the foot of Sinai and wept, for feeling, in the service; when he was ever ready to speak of religion; when it was held in such esteem that he thought of being, within a little, a Christian. He was active in Sunday-school work and constant in attending divine service. Gradually, however, religious feelings disappear; the man grows insensible to spiritual influences, and the gospel message becomes a "savour of death unto death." The Lord spoke to Isaiah, saying: "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes." The ministry of the Word has a similar effect upon thousands in our land; it makes heavy their ears, that they understand not; shuts their eyes, that they perceive not; and makes fat their heart, that they feel not. Nothing renders conscience so insensible as the gospel without the Holy Ghost, or blinds one so as the light of the letter without spiritual light. How callous and careless men can be under the ministry of the gospel! Would you blame me for disturbing you were I, seeing your house on fire in the dead of night, to cry out and awaken you from your sleep? Nay; you would count me a benefactor, battering down your doors to gain an entrance and rousing you from your beds. Is it not a more charitable act to seek to wake the ungodly sleeping on the very verge of perdition? As far as our strength alone avails, though, we might as well be silent.

Think of a man in prison awaiting the time of his execution. Bring him the most tempting viands, offer him the most beautiful garments, and hire the minstrel to sing to him. What mockery! He can think of naught but the scaffold. Pass on to view a man held of spiritual and eternal death—dying, ever dying. We have seen men in intense agony. Oh the anguish of heart to hear such in their sufferings crying, "I wish I could die!" Eternal life is continued existence in bliss. Eternal death is continued existence in pain. "These shall go away into everlasting punishment; but the righteous into life

eternal." The one and the same "eternal" to both. We read of an angel standing with one foot on land and one on the sea, swearing to Him that liveth for ever that "time shall be no more." Were the torments of the lost to end somewhere in the distant future, that end would happen in time. Once the bounds of time are crossed, we must use the word *eternal*.

II. IN VIEW OF WHAT HAS BEEN SAID, WE NOTE THAT IT IS OUR DUTY TO PRAY FOR THE HOLY GHOST.
"Come from the four winds, O breath."

There are three reasons why we should be fervent in our supplications:

1. *Our hopeless condition without the Holy Ghost.* "Dead." It is true that some psychical men are worse than others; still, there are no degrees of death. There may be degrees in the corruption of the dead, but not in the fact of death. One man may be a disgrace to a community and an offense to a neighborhood, while another in conduct may be all that is desired. Nevertheless, the latter may be stone dead. We speak of a young man of exemplary habits, and of this or that man as moral, yet dead to redemptive influence. The dry bones in the valley clothed with sinew and flesh made a fine showing, "but there was no breath in them."

2. *The Holy Spirit alone can give life eternal.* Life must precede actions. No man is equal to natural things devoid of natural life; no man is equal to spiritual matters devoid of spiritual life. In his first creation there were no activities of life until God breathed in man's nostrils the breath of life; the quickening of a soul dead in sin demands the same power as the quickening of a material body. Every holy deed is the fruit of spiritual life, and that life is generated by the divine afflatus. It is certain that nothing can be the author of its own life. If life must precede activity, then life can not be the outcome of activity. Otherwise we would have activity without life, effect without cause, and, what is still more ridiculous, effect producing cause. The psychical man will not come to the fountain of life. "Ye will not come

unto Me, that ye might have life." Every man is dominated by his principle, even as the tree brings forth fruit according to its kind, and the tree is known by its fruit.

3. *Means, of themselves, do not suffice.* It is in vain we speak of the sufficiency of moral means. Apart from the Holy Ghost, they are but "the savour of death unto death." The Word is powerful through God; apart from Him it cannot serve its purpose. How very iniquitous a man can be! He possesses a Bible. List to his profanity, with that Book in his pocket saying, "Thou shalt not take the name of the Lord thy God in vain." The Decalogue, which he has repeatedly heard, he tramples under foot. Reared in a godly home, trained in the Sabbath-school, brought up under the ministry of the Word, he is more irreligious than a pagan. We send our young men to college; some of them are more ungodly on leaving than they were on entering. Philosophers, scientists, poets, learned men may be; yet concerning those principles and that knowledge which overcome death and make for unending bliss they may be woefully ignorant—pure simpletons. The most gifted of preachers can never change a man's heart. He may play upon the man's feeling and cause him to weep as he listens to the preacher's message; soon the novelty wears away, and the man sleeps under the most thrilling sermons. The preacher might be to him just as Ezekiel was, "as a very lovely song of a pleasant voice." "They will hear thy words, but will not do them," saith God. We may pipe, and no one will dance; we may mourn, and no one will lament. Bring men to Sinai to hear the curses and to see the lightning flash and to hear the noise of the thunder; it may be that the terrible scene will, at first, touch them. Ere long, though, they become like steeds of war, which spring at first at the report of a hand pistol, but which a little later stir not at the firing of the heavy cannon.

We need more than human power, and even truth is powerless of itself. Tell the story of God's love sending His only begotten Son, of the grace of the Son leaving His riches in glory and becoming poor for our sakes; **speaking** of the agony in the Garden and the tragedy of Calvary,

with its vicarious meaning, and the man is stirred more by reading a novel than by this.

III. WE NOTE THAT WE HAVE ALL KINDS OF REASONS
AND EXHORTATIONS TO PRAY FOR THE HOLY
GHOST.

(1) *Christ has finished His work for us, and that is a guarantee that the Holy Spirit will finish His work in us.* The death of the cross was not in vain. The principle of justice in the nature of the Godhead has been satisfied.

"Cyflawnair gyfraith bur,
Cyflawnder gafodd Iawn,
Ai ddyled fawr er cymmaint oedd,
A dalodd Ef yn llawn."

Christ promised that after His ascension He would send the Comforter. He is gone to heaven, and now sits on His mediatorial throne with all authority in His hands. Our High Priest is in the heavenly sanctuary. See Him in His high-priestly dress, with the mitre on His head. In His name, let us pray for a revival and for the saving power of the Holy Ghost.

(2) *The glory of God is linked to the scheme of salvation.* All His works glorify God. The heavens declare His glory, and the firmament sheweth His handiwork. He created the worlds, stretched out the north over an empty place, hung the earth upon nothing, set suns and planets in infinite space above, gave motion to the vast machinery of creation, caused gigantic planets to revolve without clashing, and gave to all laws for their orderly movements. Gazing upon the scene, "the stars of the morning sang together, and the sons of God rejoiced." Much of God is revealed in creation; more is revealed in redemption of Him. The angels have set aside the song of creation; they have a nobler theme and a better song. Two natures in one Person and the work of grace have driven all else to the shade. "Which things the angels desire to look into." The sight of a sinner repenting is more refreshing to an angel than any scene in nature; were the Spirit of God to descend to save someone here, Gabriel

would wing his flight from heaven to delight in the scene, speeding past vast worlds without heeding them. As an old factory in which the Holy Ghost prepared men for glory this planet will be set on fire, and then will be seen an innumerable throng with their robes washed and made white in the blood of the Lamb.

“O mor hardd fydd eu gwedd,
Cawb yn kann byth heb dewi;
Mewn mor didrai o hedd.”

(3) *God blesses the preaching of the Word, and hears the prayers of His people.* “So I prophesied as He commanded me, and the breath came unto them, and they lived, and stood up upon their feet, an exceeding great army.” The vision of Ezekiel together with the prophecy of Joel were realized through the preaching of Peter on the day of Pentecost. “Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?” “The same day there were added unto them about three thousand souls.”

To gather so many in the drag-net of the gospel out of the Dead Sea in one service was a thousand-fold more wonderful than the haul in the Sea of Galilee, and was a fulfillment of the prediction contained in that miracle. Like divine consequences follow Peter's preaching in the house of Cornelius. “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.” Like saving power was felt in Llangeitho, on Bala green, and in thousands of other places. The power will come again.

What a delightful sight it is to see men that were once dead in trespasses and sin standing up upon their feet, an exceeding great army! All the world are lying in iniquity, slaves to sinful lusts, possessed of Satan and under the condemnation of God, without will or strength to attain unto their true stature. With the guilt removed through the merits of Christ, life received through the Holy Ghost, they can stand up upon their feet for ever; “stand in the evil day;” “stand against the wiles of the devil;”

“stand before the Son of Man;” “stand in the judgment” when the ungodly shall be as chaff which the wind bloweth away; stand “when mountains and hills shall leap and skip like lambs”; stand “when the heavens with fervent heat shall melt and pass away.” Seeing that such a glorious miracle is wrought by the Holy Ghost when creating a man anew in Christ Jesus, and seeing that one must abide for ever dead without Him, meet only for eternal perdition, let us unite in lifting up our cry, “Come from the four winds, O breath, and breathe upon these slain, that they may live.”

THOROUGH CONSECRATION TO GOD AND HIS SERVICE.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—*Romans xii. 1-2.*

"I beseech you therefore, brethren, by the mercies of God," etc. Paul refers to what he had said of the justification, sanctification, and salvation of men—that these results are to be attributed not to human merit, nor to human efforts, but to the mercy and grace of God. And he brings the whole discussion to bear as a motive for devotion to God. Whatever gratitude the soul feels for pardon, purity, and the sure prospects of eternal life, is called forth to secure its consecration to God, the author of all these mercies.

"That ye present your bodies a living sacrifice," etc. Yourselves in the body, which is the organ of the inward life. By the actions of the body the existence and dominion of indwelling sin is, in a great measure, manifested—the bad qualities of the sinful heart are made manifest through the body. Sanctification affects the whole man. "And the God of peace himself sanctify you wholly; and may your spirit [the seat of your moral nature, the inward man], and soul [the fountain of your physical life], and body [the material part, the medium by which the spirit and the soul act] be preserved entire." "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

"Living sacrifice," etc., in contrast with the victims

of the Old Dispensation, which were placed lifeless upon the altar. The death of the Lamb of the New Dispensation took away the sin of the world, and removed forever every lifeless sacrifice from the altar of God, to make room for the "living sacrifices" of His people.

"*Living sacrifice.*" The word "living" may mean perpetual, lasting, never neglected: as "*living bread*," bread which never loses its power; "*living hope*," hope which never fails; "*living waters*," waters which are perpetual. Jesus Christ said to the woman of Samaria: "Every one that drinketh of this water [Jacob's well] shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

The sacrifice, then, that we are to make is not a transient sacrifice to be consumed shortly upon the altar; but rather a "living" or perpetual sacrifice never to be neglected or recalled.

It is to be a "living sacrifice, holy." As the sacrifice offered to God by the Jews of old were to be "without blemish" and were accordingly regarded as "holy," so the believers when they yield themselves "as those that are alive from the dead, and their members as instruments of righteousness unto God," are regarded, not ceremonially, but actually holy—"acceptable unto God."

This consecration of ourselves unto God, Paul says, is a "reasonable service." The word rendered "reasonable" is variously explained, but the simplest interpretation is "pertaining to the mind." It is a mental or spiritual service in opposition to ceremonial and external observances. Others understand these words as expressing the difference between the sacrifices under the Christian Dispensation and those under the Old. In the olden times animals destitute of reason were sacrificed unto God, but now men possessed of a rational soul; but may we not interpret the words as meaning that the service offered is recommended by reason?

"And be not conformed to this world; but be ye transformed by the renewing of your mind, etc. This change

does not mean simply a refusal to conform with the world, not a mere external change, but a thorough inward spiritual transformation, so that the whole life becomes new as to motives and purposes—the interior principle of life renewed.

“That ye may be able to prove what is that good and acceptable and perfect will of God.” Ye are renewed so that ye prove, and that is the effect of this change. That ye may try or prove, decide upon or ascertain what is right, acceptable, and perfect—namely, the will of God, and to ascertain the will of God is to know what is good and acceptable. The theme of our discourse is: Thorough consecration to God and His service.

The motive for this consecration is to be found in the “mercies of God.” Whatever gratitude the soul feels for pardon and all the blessings of grace is regarded as a motive for devotion to God and a life of purity.

I. THIS CONSECRATION IMPLIES THE SANCTIFICATION OF THE BODY.

“That ye present your bodies a living sacrifice, holy, acceptable unto God.” The body as well as the soul must be holy. In I. Corinthians vi. 19-20 we read: “Know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.”

Two things characterize a temple: (a) It is a sacred place as the dwelling-place of God; consequently it must be regarded as holy. (b) It is the particular property of God, and not of man; or, in other words, the proprietorship of a temple is not in man, but in God. These things are true of the believer's body. It is a temple because the Holy Ghost dwell therein; and because it is not his own. It belongs to God. Inasmuch as the body is the temple of the Holy Ghost, it cannot be profaned without incurring great and peculiar guilt. And as it belongs in a peculiar sense to God, it is not at our own disposal; it is to be devoted to His service, and not to be subjected to sinful and unholy usages. “For ye are bought with

a price." The deliverance of man from the power and condemnation of sin was not effected by power or by truth, but by a ransom. We were justly held in bondage. We were under the penalty of the law and its demands are to be met fully. Perfect satisfaction was demanded before we could be delivered. The blood of Christ is our ransom, because it met all the demands of justice. Therefore we ought to consecrate our bodies to the glory of God and regard them as holy temples in which He dwelleth. We emphasize greatly, and properly so, the importance of serving God in the spirit, and that God demands all the energies of the soul—and yet we lose sight of the fact that God demands in His service the consecration of our bodies as well. "Present your bodies," etc.

1. *The body is the seat of the animal senses—such as pleasure, pain, etc.* There is a difference between pleasure and happiness. Pleasures pertain to the body, but happiness is enjoyed only by the spirit. The one is from earth, the other from heaven. The ungodly is capable of enjoying pleasures, and the pleasures pertaining to the body may be sinful; but we find happiness in virtue, and not in anything sinful. Many are ruined, as the Epicureans, by satisfying themselves that the highest aim of life is to indulge in sensual pleasures.

2. *The body is the seat of the inclinations or tendencies which make a man intemperate in things that are legitimate in themselves, until his moral nature is buried underneath a heap of filth.* Our lower nature must be mastered, mortified and crucified. The Apostle Paul saith: "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away." He kept the mastery over his body, and this is difficult. His antagonist was his body, which he so dealt with as "to bring it into subjection"—literally, "to lead about as a slave."

Peter, speaking of this, said: "Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul." The soul that has been regenerated is liable to an attack from the "lusts of the flesh," and his position is somewhat similar to that

of Samson upon the knees of Delilah: if he yield to the lusts of the flesh, the seven locks of his head will be shaven and he shall become weak and incapable of performing his duties, and his influence will not be felt as before.

3. *The body is the medium of communication with the outward world.* We receive strong impressions from the outward world through the body; and the scenes, actions, and events of this world, when they reach the soul by means of the bodily senses, are effective in making us better or worse, according to the inward principles that rule us. If the "members" and the "lusts" are not mortified and brought under the influence of grace, these will excite the body to impure actions by means of the eye and ear. We are so constituted that we cannot receive anything, good or bad, except through our bodily senses.

4. *It is by means of the body that we are able to commune one with another, and to receive spiritual blessings.* It would be impossible for us to associate together and know of each other without these bodily senses; we could not live. Should the action of these senses be withdrawn, we would die in a short time. Moreover, there would be a great gulf between us and all means of grace. It would be impossible to preach, read, pray, listen, or sing. We believe that, after death, the spirit will be connected with laws that are unknown to us in this world, and that it will be capable of enjoying God, commune and associate with other spirits, without the body; but here upon earth we hold communion with heaven through the body, and we are not able to worship outside this temple.

5. *The activities of the soul are manifested through the body.* The soul is incapable of performing anything without the body. In II. Corinthians v. 10 we read: "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body." It should read, "through the body." Is there anything done in this world, good or bad, but through the body? No act whatever was performed in this world by man but through the body. It is through the body—its members, its senses—that the mind works.

John saith: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world." The lust of the flesh, the lust of the eyes, and the vainglory of life are connected with the body, and it appears, according to the Apostle John, that all that is in the world—all evil—is connected with the body, and that all the evil that there is in the world is done through the body.

6. *The body is the veil that separates us from the spiritual world.* We say that a person is removed from a world of time into the eternal world as if the distance were very great between the worlds named—while in reality there is nothing between them but the thin veil of the body. When death comes to rend the veil, we shall instantly be in the spiritual world. This, however, does not mean that there is no particular place of happiness in the spiritual world for the spirits of the saints or that there is no place of torment for wicked spirits. We believe that the spirit-world is divided, but when the veil is rent, we shall be in the spiritual world instantly.

What has been said shows that it is necessary to respect the body and pay special attention to it; to keep it free from the "lusts" here spoken of, and to see to it that the laws of health be properly regarded. "Present your bodies, holy," etc,

II. THIS CONSECRATION DEMANDS THAT THE BELIEVER SHOULD BE DIFFERENT FROM THE WORLD IN ITS SPIRIT AND MANNER.

"Be not conformed to this world, but be transformed," etc. This is a practical duty, based upon the "renewing of your mind." This transformation is not a mere external change, but one which results from a change of heart. It is said of the godly man that "the law of his God is in his heart; none of his steps shall slide." The inward principle must be in conformity with the spirit of the law before it can be said of him that the law is in his heart. The law of God demands a renewing of the mind, and it does not permit conformity to this world in desire or principle. To be conformed to this world means to be

similar in character and manner to the world, or, in other words, to be equivalent to the wicked in the world. The declaration of the Apostle Paul upon this subject is clear and emphatic: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? and what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? and what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to Me sons and daughters, saith the Lord Almighty."

We should live out the principles of religion everywhere, at home or absent, and in our respective callings—casting away all deceit and hypocrisy. Let there be a transformation of the whole character, leading to the approbation of whatever is acceptable to God.

III. THIS CONSECRATION IS TO BE A "SACRIFICE TO GOD."

"Present your bodies a living sacrifice." This does not mean a sacrifice to effect a reconciliation to God. The sacrifice of the cross is the only sacrifice efficient to bring this about. The apostle calls for a eucharistical sacrifice, not an expiatory one. There were four things in the sacrifices under the Old Dispensation which correspond to what God demands in our consecration:

1. *The victim was to be an offering wholly to God.* The Christian in like manner is called upon to present himself completely. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." The Psalmist says: "I am Thine; save me." And again: "Bless the Lord, O my soul; and all that is within me bless His holy name." The Psalmist is a true example of one who has devoted himself completely and entirely to God.

Our devotedness to God must be entire.

2. *The victim of old was to be placed upon the altar of God, and it was the altar that sanctified the sacrifice.* In like manner every religious act of ours and every offering to God must be connected with the great altar of Calvary; there is no virtue in any act of ours apart from the great sacrifice of the cross. Man, in body and in spirit, is acceptable only through the infinite merit of Jesus Christ. "Through Him then let us offer up a sacrifice of praise to God continually." And Peter adds that we are to "offer up spiritual sacrifices acceptable to God through Jesus Christ." Man in body and spirit is only a lifeless sacrifice to God unless he be united to Him "who gave Himself a sacrifice for sin."

3. *The fire of God was to consume the sacrifice, and not an ordinary fire.* The fire that consumed the sacrifice in the Tabernacle and the Temple was from above, burning through the ages, and this was the fire that was to consume the sacrifice. We read that "there came a fire out before the Lord, and consumed upon the altar the burnt offering." Nadab and Abihu, the sons of Aaron, slighted the fire that came from before the Lord to consume the sacrifice, and thought other fire would do as well; but God's wrath came upon them, "and there went out fire from the Lord, and devoured them, and they died before the Lord." In regard to our offerings and sacrifices, they also must burn with fire of love, otherwise they are not accepted by the Lord. The apostle said: "And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." An insignificant deed performed in love is great and noble in the sight of heaven, while a great deed devoid of love is nothing. Though the kindness done be ever so small, if done in love, it shall be accepted and rewarded by God. The tears of a woman falling upon the feet of Jesus were infinitely more precious in His sight than the sumptuous feast of the Pharisee, because "she loved much." The burning of the sacrifice signified the devout spirit, with which, as a holy fire, Christians must offer themselves—body, soul, and spirit—unto God.

4. *The "sweet savor" ascending to heaven from the*

altar as the offering was consumed signified that the offering was acceptable. Christ's offering of Himself to God is said to be of a "sweet-smelling savor"; this savor has filled the very heavens, and the deeds of the believers in their relation to this great sacrifice will be of a sweet savor eternally.

It was said of Noah after the Deluge that he offered burnt offerings on the altar, "and the Lord smelled the sweet savor." In regard to the compensation Paul received at the hands of the Philippians, he said: I am filled, having received from Epaphroditus the things that came from you, an odor of a sweet smell, a sacrifice, acceptable, well-pleasing to God."

The gift was acceptable because it was presented in the name of Christ. It was the Savior who said: "For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Let us remember that unless we are personally consecrated to God, no act of ours will be acceptable; also that we consecrate ourselves through faith in Christ. Christ gave Himself for us. He is the propitiation for our sins. Nothing else, outside of Christ, will satisfy divine justice; and in Him and through Him alone are we accepted.

Now, if Christ gave Himself for us, what can we do less than love Him and give ourselves to Him? He redeemed us from all iniquity and ungodliness and worldly lusts; therefore put them away. We are redeemed from a vain conversation to serve God in holiness and righteousness all the days of our life. The whole man and the whole life must be actively and constantly devoted to God.

THE EXCELLENCY OF TRUE RELIGION.

Her ways are ways of pleasantness.—*Proverbs iii. 17.*

GLANCING AT THE WORLD we live in, we find that the chief quest of men, in one way or another, is a quest for happiness. All do not seek it along the same path; nay, the paths are as numerous as the seekers. Some seek it along the path of dissipation, some in theaters, some in gambling-dens, some in horse-racing, some in the house of the harlot and in the seat of the ungodly. But ah! it is not found there. It is with the purpose of attaining happiness that the philosopher studies, and that the student spends his money on schooling. How we differ in our judgments about it! A vast multitude think that riches hold the keys to it; but wealth means sorrow. "The abundance of the rich will not suffer him to sleep." Wouldst thou have thorns in thy bed to keep thee awake, get wealth. Others there are who think that happiness is to be found in renown and high station. Wielding a scepter and wearing a crown is the summit of bliss. Men have lost their lives on these heights. It was this that led Haman to the scaffold, and drove Nebuchadnezzar to eat grass as an ox. There are those who think happiness is found in knowledge. "In much wisdom is much grief; and he that increaseth knowledge increaseth sorrow." Everybody recognizes its value, but few take the right path to obtain it. Our text refers us to that alone which makes man blessed. "Her paths are the paths of pleasantness." Note the word; not *pleasant*, but *pleasantness*. Let us inquire—

I. WHAT IS MEANT BY THE PRONOUN "HER."

"Her" refers to true religion, called here wisdom; and wisdom is a very apt name for religion. It is not disig-

nated *knowledge*, but *wisdom*. It is not improper to call religion knowledge; it is more fitting, though, to call it wisdom. Knowledge consists in judgments, perceptions, and correct theories of things; wisdom consists in the practical application of these. It is knowledge that plans; wisdom it is that works according to the plans. Knowledge perceives general laws; wisdom turns them to particular uses. To know is to possess material; to be wise is to know how to use the material. Wisdom converts everything to practical advantage; this is eminently true of religion. A man of talent, riches, learning, without religion, is like a man of means devoid of sense to use those means. A man may memorize the whole Bible and yet, if without religion, is powerless to use it to his profit. The man who knows the will of his master, yet fails to do it, has knowledge, but not wisdom. The wise man is he who acts up to his knowledge. The end of knowing is doing. Religion is not a thing of the head; it is that, but it is more than that. Knowledge must be followed by action. You, no doubt, see with what propriety religion is termed wisdom. Learning may be required in the schools, but it is religion that makes a man wise. Even Sabbath-schools may have men who interpret Scripture as if comprehending it, and yet conduct themselves outside of Sabbath-school as if a Bible had never been seen by them. We have seen men inform others of God's plan to justify a sinner, yet utter strangers in experience to it themselves; we have heard them describe how God forgives the penitent, yet ignorant of the sense of forgiveness themselves; we have heard them speak of the searching demands of God's law, yet trampling it under foot at the same time, and describing accurately the way of the transgressor, yet walking in it themselves. Question the man about the way to heaven, and he will give you a correct answer; yet he goes to hell. He speaks of punishment, but has no desire to flee from the wrath to come; of the inheritance of the saints in light, but makes no effort to obtain it; of Christ as a Redeemer, yet rejects Him daily; of God as the Being for whom he was created, yet he serves Satan and sin. He

acknowledges that God is the source of all good gifts, yet he never gives Him thanks; that God is good, yet he rebels constantly against Him. Will you call him a wise man? He refuses to serve the Father of mercies, though heaven be his reward; he serves Satan, though death be his wages. Knowledge reduces the beast, but, without grace, develops the devil in the man.

We ask, then, What is religion? Let us answer:

1. *What it is not.* It is not synonymous with Church affiliations. When it is asked whether a certain man is religious, replying in the affirmative, the answer is, that he belongs to a certain denomination. It is possible to be nominal Christians, members of a Church for a lifetime, and be absolutely pagan in reality. Baptized, partakers of holy communion, morally blameless in the sight of men, yet found wanting in the end. In that day some will knock, saying, "Lord, Lord, open to us," and the answer of the Savior Judge shall be, "I know you not." Their plea, "Have we not prophesied in Thy name, taught in Thy name, cast out devils in Thy name?" will not avail. The only answer of the Judge will be, "Depart from Me, ye workers of iniquity." Are there any here who will be driven thus from the door? It will be of no avail to say that for ten, twenty, or forty years we have made profession of religion; that we were teachers, deacons, or preachers. O brethren and sisters, let us see to it that our religion when weighed in the balances will not be found wanting in that day.

"Dan dydd o brysar bwyso,
Ar grefydd cyn bo heo."

Methinks that some are ready to pray:

"O Dduw sho im adnabod
Ar f'yspryd ol dy law,
Can's dyna's unig ddelw
Arddelir ddydd a ddaw."

2. *What is religion?* It is not so easy to define religion, for there belongs to true religion an elusive quality, which language can not express. Did it but consist in

rites, performances, or particular creeds, it were easily defined. Religion in principle is a thing of the heart, and no tongue is adequate to express the heart's feelings. To understand it, therefore, man must experience it.

The word *crefydd* ("religion") denotes *crefu* ("to crave"). Whatever the significance of the word may be, the Christian is one who craves. "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God." That is one element in religion—a yearning for God. Christ says, "Blessed are they which hunger and thirst after righteousness." That is another element in religion—a thirsting not for wealth, fame, or earthly greatness, but for righteousness, purity, and integrity.

"I delight in Thy statutes," says David. That is another element in religion—"rejoicing in the testimonies and having one's delight in the law of the Lord." Of one possessing true religion it is spoken, "The law of his God is in his heart; none of his steps shall slide." True religion is a will in conformity to the law of heaven and manifesting itself in good conduct. It is a putting on of the Lord Jesus Christ. It is a keeping oneself unspotted from the world. It is a putting off of the old man and a putting on of the new "which after God is created in righteousness and true holiness." In short, it is a dedication and consecration of soul and body to the service of the Lord. To possess religion, one must needs have the righteousness of God's Son imputed to account him guiltless together with righteousness as a principle subjectively, inward purity ever revealing itself more and more in one's daily walk and conversation. This, in a word is religion.

II. THAT WHICH IS ATTRIBUTED TO RELIGION—"WAYS" AND "PLEASANTNESS."

The ways of religion denote religious duties. Habits we call ways. There are but two classes of men, godly and ungodly; each class has its way. The way of one leads to life; the way of the other leads to death. Of the way of the ungodly it is said, "The way of the transgressor is hard." Of the way of the righteous it is said, "Her ways are ways of pleasantness." Hence we learn that

religious duties are pleasantness. Many think that the path of religion is hard. "This is a hard saying; who can hear it?" Does not Christ say, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me"? Is not this hard? Again He says: "Through much tribulation ye must enter the kingdom of heaven." What pleasantness can there be in going through tribulation? Our text declares, "*Her ways are ways of pleasantness.*" Discard the italics and you have the tense, comprehensive statement, "Her ways—pleasantness." That excludes pleasantness from all others. You say that the end is delightful. Quite true; the way itself is delightful also. Ask the godly man who has walked it what he thinks of it. Paul, what about tribulations? "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Can an irreligious man glory in tribulations? Has he the love of God in his heart? What of sickness? It is a misfortune to be overtaken by it. "For us," says Paul, "our light affliction, which is but for a moment, worketh a far more exceeding and eternal weight of glory." True religion makes that which is a curse to the ungodly a blessing to the godly. Death, the king of terrors, is gain to the righteous. Do men who are on the road to hell escape tribulation? To say nothing of the degradation and of the curse such men are to society, even now, they taste the wine of the wrath of God; wrath which by and by will be poured upon them. Again, we are commanded to "love our enemies," to do good to those who hate us, and "to pray for those who despitefully use us and persecute us." "I cannot do that." Possibly; it is the absence of religion that accounts for the inability, though. I ask, Is there nothing delightful in loving? Love is a pleasant feeling; hence to love an enemy is pleasantness. If it be good-will towards an opponent, this also shuts out wrath and revenge. Grant a common enemy; I love him, you hate him. Whose will be the

most delightful feeling? Furthermore, which of us will be the most virtuous, most honorable, most like unto the Redeemer?

Bear in mind, friends, that possession is a condition of knowing the delight of religion. Health conditions enjoyment of food, and inward grace conditions the enjoyment of things spiritual. It is true that godly men are oft sorrowing, mourning, and weeping, but not on account of their religion; their failures cause their grief. It is religious, not irreligious, to sorrow for sins; still it is not religion. There is naught but delight in the ways of religion; grief comes from deviation from the way. The chastisements we bring upon ourselves, through our sins, are not pleasant; transgression, and not religion, is the cause of them, though. The cross that is found in the way of religion is altogether a different thing; it is a source of joy because one is deemed worthy to bear it. What comparison is there between the joy of the ungodly and that of the Christian? The rich man of the parable, looking over his farm one day, found that his ground had brought forth plentifully, and that he had no room to bestow his fruits. He returns home and addresses his soul: "Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry." But the godly man can say: "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." Is there any pleasure that exceeds the sensuous enjoyment of the dance, the empty laugh of the theater, a life of indulgence, or the sweets of regal authority? That aged, godly woman, poor in worldly possessions, whose tears you see flow so freely in the service, has an infinitely higher joy than they. There is more joy in the tears of Zion than in the laugh of the world. Moreover, the tears of God's children will presently turn into joy. "Weeping may endure for a night, but joy cometh in the morning." The savor of sin is in the laugh of the ungodly, very often. Whence derive the godly their comfort? Much is drawn from the means of grace, from the services of the House. "A day in Thy courts is better than a thousand; I had rather be a doorkeeper in the

house of my God than to dwell in the tents of wickedness." "One thing," says the Psalmist, "have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."

When fleeing from Absalom, David longed more for the courts of the Lord than for anything else. "When shall I come and appear before Him?" "I will remember Thee from the land of Jordan and of the Hermonites, from the hill of Misar." "The sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even Thine altars, O Lord of hosts, my King and my God." Are you eager for religious meetings, my friends? As you awake of a Sabbath morning does it gladden you to think of the duties of the day, and do you rejoice as you think of the opportunity given you to attend a place of worship and to have made known to you more fully the plan of redemption? Words fail me to describe the sense of joy my soul has sometimes experienced. It is like to the joy of heaven in nature, but not in degree.

Again, Bible meditation is a source of comfort. Here is a field full of pearls. Here is a nursery of religion. "Desire the sincere milk of the Word, that ye may grow thereby." With what will you comfort a sinner oppressed by guilt? Will you offer him Butler's "Analogy" or the works of Sir William Hamilton? Nay; we will give a Bible that speaks of Jesus Christ, and Him crucified. The Scripture references are the best parts of a sermon; without these they are very dry. This is the Book of books. Here is a product of Infinite mind. Containing things the child mind can grasp, it nevertheless has mysteries which no mind, human or angelic, can fully solve. This is God's book, which, like the sea, no plummet of the theologian can sound. It is the delight of the godly. It is the will of his Father. It is a mirror that reflects Him. It is the sword of victory over his foes. It is the girdle that strengthens his loins. "Having girt your loins with truth."

Let us now attend to those things which make the way a delight.

1. *The delight of travel depends on the character of the companions traveling.* Who excel those journeying towards life eternal? They are the cream of earth; of them it is said, "The world is not worthy." Two things are true of them: they are all brethren, children of the same Father, and they all journey to the same country—heaven. Men going to the same place, on the same errand, enjoy conversing, feeling an interest in the same things; Christ, God, spiritual blessings, and heaven are the things spoken of.

2. *Another source of comfort is, the traveler is ever certain of the road.* The cross-roads are many, it is true; but they are studded with finger-posts which leave no doubt as to the right path. The turn to lasciviousness presents Dinah, the daughter of Jacob, weeping; Potiphar's wife entreating Joseph, and he exclaiming, "How then can I do this great wickedness and sin against God?" The turn to the love of money presents me with Judas, who, having sold his Lord for thirty pieces of silver, went and hanged himself; and with the wife of Lot made into a pillar of salt with these words writ large upon her, "Remember Lot's wife." The turn to ambition and pride gives me Haman on the scaffold thirty cubits high, and Nebuchadnezzar eating grass with oxen. The turn to lying gives me Ananias and Sapphira visited with the judgment of God. The turn to self-confidence gives me Peter weeping bitterly, having denied his Savior. The turn to unequal yoking gives me Delilah putting Samson's eyes out, with Solomon near by crying, "And I find more bitter than death the woman whose heart is snares and nets."

3. *A good guide is another source of comfort in traveling.* We have for a guide the Holy Ghost. "And He will lead you into the whole truth." "They that are led by the Spirit of God are the children of God."

4. *Again, travelers to Zion never grow weary, for God makes their feet to be as the feet of hinds.* One grows weary in journeying to and fro on earth; those who journey to

heaven never grow weary. "Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

5. *Again, safety is a factor in the joy of the traveler.* With earthly journeying one may be certain of the road, but not certain of reaching the destination. Will any of those who journey to Zion perish on the road? Nay, my friends; for it is not the path of mortals. "And it shall be called the way of holiness. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." Christ became a surety for the travelers. "And they shall never perish, neither shall any man pluck them out of My hand." The life is hid with Christ in God. It is true that Satan walketh about as a roaring lion seeking whomsoever he may devour, but he'll never strike the way. The Lion of Judah has overcome him. On Calvary, one day, the two lions met in conflict, and it was then the "head was bruised." "I," says Christ, "am Alpha and Omega."

"Oangan, pa le mae dy golyn?
O uffern to gollaist y dydd."

6. *Again, one is comforted in journeying by the assurance of joy at the end.* The thought of a better country has strengthened the heart of many an emigrant to America. Though tempest-tossed, they did not look at the tempest but as a passing event. Their thoughts were fixed on the better country, and in their conversations one would speak of a father here, another of a brother, and a third of a wife or husband. And with what delight they see land ahead, Long Island in the distance! What bliss it does afford those marching to Zion to think of the better land—yea, the land of their birth! They are strangers and pilgrims on earth; this is not their country; they seek a better country, and that a heavenly one. One can hear them sing, "There is a land of pure delight."

They have an inheritance on the other side, "incorruptible, undefiled, and that fadeth not away, reserved in heaven" for them. Thus "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

"There 'll be no sorrow there;
In heaven above, where all is love,
There 'll be no sorrow there."

LOVE NOT THE WORLD.

Love not the world, nor the things that are in the world.—*I. John ii. 15.*

THERE IS A DIFFERENCE between "the world" and "the things that are in the world," and loving the one or the other is a sin. By "the world" we sometimes mean this earth-globe; other times, earthly riches; again, evil men; and the term also refers to earthly relations and conditions. By "the things in the world" we are to understand evil habits and fashions. For the sake of clearness, we may say that the world is like a hotel where men lodge for the night on their journey to eternity. Imagine yourself in a hotel; it is a beautiful edifice; in it are many things needful; there are many guests; some of them are perusing novels, some at card games, some dancing, some declaring infidel sentiments, and others tipsy with strong drink. Someone says: "Love not that hotel, nor the things that are in the hotel." So here: "Love not the world, your temporary lodging-place, nor the things that are in the world," its evil customs and sinful life, such as the "lust of the flesh, the lust of the eye, and the pride of life." The world as God made is it good, and we should love it as His work, for His sake, and be grateful for the mercies that fill it. But sin has changed the good things of God into evil, especially into occasion for evil. The love for the world in the natural man is inspired by foolish love for himself.

Strenuous efforts have been made to escape the demands of this text. It has been interpreted as a mere protest against overmuch love for the world; but, if we accept the plain meaning of the words, we are not per-

mitted to love the world at all any more than to serve Dagon; for it is impossible to serve two masters, God and Mammon, or to love God and the world. "If any man love the world, the love of the Father is not in him."

A man may be engaged in secular business, he may possess much riches; he may desire to seek food and clothes and other necessities, and use them with thankfulness and moderation; and it is every man's duty to be industrious and faithful in his calling. A man may desire the lawful things of this world as means to accomplish good ends; but he ought not to make the world an end to seek it for its own sake. He must not love it, nor place his heart on it. This makes him an idolater.

I. IT IS IMPOSSIBLE TO LOVE THE WORLD AND LOVE GOD.

"If anyone love the world, the love of the Father is not in him." Jesus declared that His disciples were not of this world. He tells them: "Lay not up for yourselves treasures on earth." "Set your affections on things above, and not on things on the earth." How full of meaning are these words of our Lord: "They are not of this world, even as I am not of this world." The world as such was not the object of His love. He refused its riches, its pleasures, and its fame. He dwelt in it as a stranger who was visiting it to discharge an errand and fulfill a great commission; this accomplished, He departed from it. This holy deadness to the world is notably manifested in the words of Paul: "God forbid that I should glory save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world." Such was the influence of the cross of Christ on his heart that the world in his sight was crucified. What confidence of affection can be placed in a man hanging on a tree? The Christian sees the marks of death on the pallid face of the world even when it smiles on him! He looks upon the world with an emotion similar to that possessing men who gaze upon a transgressor perishing on the gallows. How little is the interest of pleasure felt in such a being! We find not only that the world was crucified to him, but that he also was crucified to the world.

Bring gold and silver and precious pearls to a man nailed on a cross and they receive no attention from him. All earthly enjoyments and pleasures have no value that he should even look at them. The most desirable things do not tempt him, nor the most frightful terrify him. If thou art a follower of Jesus, thou must have been crucified to the world and the world to thee. Thy home and treasures are in another world. Worldly riches are sand-banks that have caused many a shipwreck on the voyage to the eternal world. The world is the devil's most powerful temptation. It was with it that he made the last attack on our blessed Lord: "All these things will I give Thee if Thou wilt fall down and worship me." The devil has caught thousands by this offer. Love for the world leads to every evil. This is not a specific sin; it is not a temptation into which one falls thoughtlessly; but it is a state of the mind and a condition of heart that predispose the soul to turn away from God. This sin is also dangerous on account of its deceit. The "deceitfulness of riches" is mentioned. It comes into the heart stealthily and draws man under its control. It enslaves him unconsciously. It paralyzes his moral nature and slays every religious emotion; and this moral and spiritual disintegration may be working while the man is connected with the Church and nothing is apparent in his outward life that belies his profession; but he lives and dies a self-deceiver. Had he been a blasphemer, or an adulterer, or a drunkard, he would have been excommunicated and held a transgressor. His sin would have brought a blush to his face, and terror to his conscience, so that he would consider himself exposed to the "wrath to come." But the worldly man may hold himself as a member of the body of Christ; possibly he is an officer in the Church, or even an occupant of a pulpit, showing the way of salvation and he himself on the way to hell. He may have a wide information of the Holy Scriptures, cherish much zeal for sound doctrine, and be of good reputation among men; he may receive respect and honor and avoid public censure; and yet, if he loves the world, "the love of the Father is not in him." There are many who travel

the broad way to ruin, and their evil deeds and habits are visible chains whose clankings mark their progress; but the worldling marches to destruction and death with the soft tread of "gum shoes"!

II. THE LOVE OF THE WORLD LEADS MEN INTO MANY OTHER SINS. "The love of money is the root of all evil."

1. *It causes men to invest their part in the present life, and give more attention and care to the perishing things of this world than to the realities of eternity, to earthly rather than heavenly things.* It leads men to give his whole time to think and labor about the perishable, and set his affections on the things of earth, and live and die as the brute. As the magnet attracts the steel, so does gold possess the irresistible power to draw men to itself. Let the news come of a land whose mountains are full of gold, and whose streams run over golden sand; the excitement would far exceed the interest in the gospel news of eternal salvation and the "inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven." The land may be far off, the soil barren, the climate malarial, the inhabitants savages—those difficulties offer no resistance. There is the sudden farewell to home, the rupture of the family, the most tender ties are dissolved—and the roads are crowded with travelers, the ocean flecked with ships; the greatest perils are defied, the greatest hardships borne; neither rigor of winter nor heat of summer can resist; the hope and lust for gold is the roaring vortex where humaneness, virtue, religion, and all social, intellectual, and spiritual comforts are swallowed.

We need not go so far for illustration of this fatuity; world-lovers are near us; in our cities and towns and communities they abound. The thirst for the "things of the world" is like that of the drunkard, which can not be satiated; the more it is supplied, the more is its intensity increased. The worshipers of Mammon have no time for religious duties nor taste for spiritual things.

2. *Love for the world prevents men from contributing*

to and supporting good causes. They have not the least inclination to aid missionary interests by sending missionaries and Bibles to heathen nations. They see a poor widow in suffering, the orphan suffering for clothes and the marks of hunger on his face; but he has nothing to relieve their sufferings! John, the beloved disciple, wrote: "But whoso hath the world's goods and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him?" It is noticeable that in the measure the riches of the world-lover increase, in the same measure does his sympathy with good movements in the world decrease. When a man is brought under the control of the "love for the world," his eyes, ears, and heart are shut to heavenly things so that he neither sees, hears, nor feels aught but the present world. Riches are of value by virtue of the good that comes through them rather than any good in them. What good can there be in that which consumes a man? Paul commands that a man should "labor, working with his hands the thing which is good, that he may have to give to him that needeth." Man is not to live for himself. He is to glorify God in all he does, and place Jesus Christ the ideal of his life; love his neighbor as himself, and do good to all men, "especially those of the household of faith." Doing this, he will use the world without abusing it, making it a blessing, and not a curse, while he lives in it.

3. *It is love for the world that inspires the dishonesty, wickedness, and oppression that fills it.* I need barely mention the innocent blood shed in wars to compass the ends of lovers of money to possess themselves of what does not belong to them. There are many not characterized as thieves who are not honest. They are those who exact exorbitant interest where their victim is helpless; in selling they rejoice to receive more than value, and in buying to secure at half the value. They are men who force a foreclosure on the property of the poor and secure it below value and rejoice over the iniquity. If such a man owes a debt and the creditor has forgotten, he is careful to make no reference to it; and if he has received

from anyone more than is *dæ him* by mistake, he hopes it will not be discovered. Such a man, who loves the world, will sell his vote, his principle, and his conscience for money, and will support a bad man for some selfish advantage or gain. How much hypocrisy, falsehood, and perjury there is for worldly gain!

4. *Love for the world makes men misers.* The sin of avarice is as characteristic of the poor as of the rich. Men of all conditions may be guilty of it. Its consequences are often perilous. It is alike the curse of kingdoms, churches, and families. It is likewise the sin of the heart. It is not an accidental transgression into which a man may fall inadvertently. It is an abiding principle of evil. In this phase of it it is even worse than blasphemy, drunkenness, or adultery. The Bible gives sad records of godly men who in an hour of temptation fell into those gross immoralities; but the Good Book has no record of a godly man who was a miser. Misers are of the families of Balaam and Judas Iscariot. When a man becomes intoxicated, it may be months before he is again a victim; so with lying and other transgressions; but avarice is a perpetual sin, a constant working force of evil. The miser was a miser yesterday and is to-day. He was a miser last year, this year, and he constantly grows more confirmed in that character. Understand, to be miserly, it is not needful that a man should oppress the poor, amass riches through injustice, withhold the hire of the wage-earner, and starve himself; only let him make silver and gold the one purpose and aim of his life, finding pleasure in counting and brooding over them rather than using them, living only to gather them; such a man richly earns the character, name, and destiny of the miser.

5. *Love for the world is a hindrance to worship God.* The cares of riches choke the Word. Earthly possessions have a wonderful gravitation to hold men from rising heavenward. As the birds rise from the earth their wings move rapidly, but as they ascend the attraction of the earth seems to diminish, and as they soar still higher the wings appear as if they had ceased beating, and the birds move through the sky as ships under full

sail. It is as difficult to worship God when the heart is full of worldly cares as it is to apply the mind to study in the sound of cannons. If the home of the mind and heart is with the world, the world will enter them even when the man is on his knees in prayer, and the things of the world will occupy his mind as he listens to the sermon.

III. LOVE FOR THE WORLD BRINGS DISCOMFORT TO MAN HIMSELF.

They are the world's best friends that suffer the most from it, and as their love for it increases their troubles multiply. If thou wouldst have religious consolations, thou must love God; if thou wouldst have home comforts, love thy wife and children; if thou wouldst have social joys, love thy neighbors; but if thou wouldst enjoy the world, do not love it. When a man sees the world he loves turning from him, his heart is almost broken. Some people lose their minds when they lose their possessions; others commit suicide. Occasionally a man is found who would suffer more from the loss of his worldly possessions than he would from the loss of his wife. That man loses his sleep if he meets slight losses; but he never lost a moment's sleep because he was exposed to be lost eternally. If thou wouldst be happy and blessed, make not a friend of the world. It is in holding communion with God we enjoy the greatest comfort and setting our affections on things above and laying up treasures in heaven. "If any one love the world, the love of the Father is not in him." "He who is a friend to the world is an enemy to God."

Mr. Beecher compares the life of man to a cloth woven in the loom of time, and two shuttles, affliction and comfort, each alternately inserting a black and white thread. The man who loves the world is exceedingly unwilling to accept the dark thread; he wants the whole cloth woven in white; but the other one says, like Job: "Shall we receive good at the hand of God, and shall we not receive evil?"

To meet hindrances is often a great blessing, and it

can be wisely said, "It is needful that offenses should come." When the train runs down grade, brakes are applied to keep it on the rails; when a man is racing downward in his love for the world, God in His wise providence sometimes applies the brakes of affliction, lest he rush over some dread precipice.

We should remember that while money is a power, it is a power within narrow limitation. It provides food and clothes, but not contentment; it will fill our table with luxuries, but it will not supply the desire for them; it will secure physicians in our sickness, but it will not restore a weakened constitution and ward off death; it may compass us with a cloud of false friends, but it will not purchase a true friend; it may stop the mouth of the accuser with a bribe, but it will not silence an accusing conscience; it may pay our debts, but it cannot discharge our least obligation to the law and justice of God; it can remove certain fears, but it cannot blot out the guilt of sin and give peace to meet the king of terrors. The death-bed of the rich is as full of affliction as that of the poor; and when death seizes the worldling to hurl him to the grave, he will discover the vanity of all for which he labored and sinned; and when his strength relaxes, and the "things of the world" slip through his fingers, and he is sinking into the eternal darkness, he will hear a still but effective voice asking: "Whose are the things thou hast prepared?"

The man who loves the world will be greatly afflicted by anxious cares. Our Lord said, "Take no anxiety for to-morrow," but the world-lover is over-careful for a long season, and places the burdens of years on his back. When I was a boy, I was fond of fishing, and when I had a short rod and line, I could manage it; but for the large fish I secured a long pole and long line, and these were difficult to manage. The hook caught in the limbs of the tree; sometimes a broken timber floated on the water and carried away with it hook and line. So are men by the streams of the world-life fishing for riches; but their lines are so long as to be unmanageable, and in striving for much they lose all, and there remains not enough

even to pay for the fish-hook. "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

IV. LOVING THE WORLD IS A GREAT FOLLY.

1. *Is it not a great folly for a sinful and guilty man, who is to live forever, to choose the world in the place of God?* temporal and deceiving pleasure instead of heaven? vain and vanishing things before a Savior? and to face the eternal world without anything save poverty, shame, and indescribable sufferings awaiting his lost soul forever? When we strive to gain our happiness from "the things of the world" we are choosing earth instead of heaven, and broken cisterns that hold no water in the place of the well of living waters. We choose the creature instead of the Creator, and clay before the pearls of Paradise. We choose things from which death shall deprive us before a kingdom that shall not be moved and a crown that shall not fade. What are gold and silver, houses and lands, and all possessions obtained through labor and weariness, compared with the riches of the heavenly Jerusalem, the dwelling-place of God, Jesus Christ, the angels, and saints? All the glory of the world, even if it abided forever, is only as a spark to the sun, or a drop to the ocean compared with the glory of the Realm of Light. What comparison or likeness is there between a thing that has a beginning and ending and God who has neither one nor the other? And yet, how many in their living treat eternity as nothing! There are not yet seven thousand years since the first man was created, and even if Adam had lived until to-day and were a lord of creation, would it not have been folly in him to choose the things created before the uncreated and changeless God? the thing whose existence is dependent before Him whose essence is in and of Himself?

2. *The "things of the world" are perishable.* If the glory of the world were a thousand times greater, there could not be in it a real joy, for it so quickly fades away. Its joys scatter like chaff before the wind and vanish as

the fog in the glow of the sun. Can we place our trust on things so mutable and uncertain? "Wilt thou set thine eyes upon that which is not? for riches certainly make for themselves wings; they fly away as an eagle toward heaven." They are set out as things that have no existence, for we know nothing whether they will be the next moment what they are at the present moment. What a folly to prefer anything to God! Think of a man loving the map of a kingdom that a babe might destroy in preference to the kingdom itself! How much more foolish the man who loves things which are so far from being eternal that can not serve even as a map of eternity! All the joys of the world are lights that will be quenched in the breathing of Death. But God and the Lamb are the eternal lights that shall shine on the saints in glory until they themselves shall shine by a reflected glory like stars for ever and ever in the firmament of heaven.

3. *The "things of the world" are as nothing to the soul.* The soul is a spirit; the world is material. The soul lives for ever; the "world passeth away." When a man chooses the world in preference to God, he chooses brute-hood instead of manhood. He cares for his animal self to the neglect of his angelic nature. He adorns his house of clay with fading flowers and starves the dweller. The worldling cares for his horse better than for his soul; he feeds the one and starves the other. He can live, as to his body, in a palatial mansion, and leave his soul unsheltered to meet the eternal storm! He adorns his body with elegant apparel and leaves his soul naked to appear before the Judge. "Set your affections on things above, not on things on the earth," so did our divine Lord teach. God is the best object of human love. Set your affections on "a Friend that sticketh closer than a brother"; One to whom we can stretch forth our hands in "the dark and stormy waters" and cry:

"Jesus, Lover of my soul,
Let me to Thy bosom fly!"

In the present life we are like passengers in the railway station. No one thinks of making a home in the station;

he simply waits for the train, preparing his baggage for the journey; presently someone says, "The train is coming," and at once the passengers are seen bidding "good-bye" to their friends, and some cannot help weeping. At last the conductor shouts, "All aboard!" Departure must be made with haste, for the train is starting, and presently it is out of sight. I see men loving the world and burdened with its cares and the soul neglected. They are in a station waiting for the train to take them, not into another country, but into another world; there is in the station no time-table to show when the train will come, and before they think the somber sound of Death's chariot is heard, and then they ask, "Is Death so near?" Immediately they hear the sound of the whistle, and then they are seized with excitement and terror.

This world must be left behind and no home in another world. Kindred and friends take their hands as if to hold them back; but they are compelled to go. They would love to stay a while longer, but Death lays his cold hand on them, sending its awful thrill through their whole constitution and shouting, "All aboard!" And with this they are out of sight and in another world, from which there is no returning train.

Let us strive to possess the "good part" which Mary chose, that "shall not be taken from us"; the "part" that Daniel had when it was spoken to him, "Thou shall rest, and stand in thy lot at the end of the days." This is the only "part" and possession that will come with us into another world.

HOW TO BE ANGRY WITHOUT SINNING.

Be ye angry, and sin not.—*Ephesians iv. 26.*

THERE IS NOTHING that men find it easier to do than to work revenge. A small matter will make a man angry. All men know how to be angry; but do you know how to be angry without sinning? "Be angry," says the apostle; yea, be angry to your heart's content, but "sin not." It is easy to be angry, but it is a hard task to be angry and not sin. Anger is generally considered as one of the sins of men, and seldom, since the fall, can it be classified otherwise, and yet the text speaks of anger without sin. Anger in itself is not a sin, for it is in God. It is said that He is angry with the wicked every day, and that Jesus looked with anger; and anger has been placed in man's nature for good purposes, but we consider it difficult to be angry without sinning. It bears us continually into the region of sin, into a region full of evil. It shall be our purpose to show how to be angry without sinning. We believe the subject is worthy of attention.

I. IN ORDER TO BE ANGRY WITHOUT SINNING, IT IS NECESSARY TO HAVE A LEGITIMATE CAUSE—A REAL CAUSE.

To have such a cause, it must be asked—

1. *Has the person done wrong, and is he alone to blame?* This may be quite a difficult question. We are frequently unable to trust ourselves for a correct explanation, for an angry person is quite incompetent to judge. He is partly blind, and no man in an angry mood can reason. What we consider evil may be good, and the other party may claim to have received the insult. But if the matter is found to be wrong, it should be asked:

2. *Was the wrong done intentionally?* If it was not intended, we should not be angry, though suffering much. Let us view it as brought upon us by Providence, possibly to prove us, and that it has a goodly purpose. The sailor may be heard at times, cursing the wind, the waves, and the tide which happen to be against him. And shall we, Christians, act more foolishly by allowing our passions to be stirred against our fellow-creature who has injured us by a sheer blunder? Should a fellow-workman strike you hard and bruise you badly, without intending to do so, you would not be angry with him; but should the injury be intended, we must stop to enquire:

3. *Can the intention be proved?* Many things are said, but the half cannot be proved, and some people are too impatient to wait for proof and so they wound the love that thinketh not evil. He who lets patience have its perfect work is never a loser. Never believe anything evil of a man without a thorough inquiry. Let a fair proof be secured, not only of the harm done, but also of the malice of the party. And if this is ascertained, we should ask:

4. *Has the offender repented?* Repentance cannot make atonement for the offense, nor rectify it; yet it shows a desire to do both, were it possible; and it will do all that is proper. God forgives a sinner who is infinitely below Himself, and shall not we forgive a repentant brother who is our equal, and we ourselves as liable as he is to frailties? Do we not pray, "Forgive us our trespasses as we forgive them that trespass against us," and does not Jesus Christ say, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses"? Repentance ought to appease our anger. We should wait patiently for this moral change in our adversary, and never say, "Can any good come out of Nazareth?"

I will give three reasons for forgiving the penitent: (a) Being angry will not benefit you nor anyone else. It is a miserable business all through. (b) When a man is angry with a penitent one, he is angry with a friend; which is unreasonable. (c) True repentance secures the

proper attitude of your adversary from henceforth, and what more can you desire, unless you want to keep alive the mischief. But should he remain stubborn and unrepenting, it should be asked:

5. *Have we used any means to bring him to repent?* This is an obligation clearly laid upon us in the Word of God. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." This visit must always go before anger. This command is one of mercy to the two parties. "He . . . shall save a soul from death, and shall hide a multitude of sins." These are the peace-makers, who are called the children of God. To promote peace, especially towards our enemies, is always pleasing to God. It makes a man notably like unto Jesus Christ, and it promotes the glory of religion. Under the gospel dispensation, more than half the quarrels could be settled, were the gospel plan used for the purpose.

Now, if the five directions given above fail, you have cause to be angry. "Let him be to thee as an heathen man and a publican." But with respect to this you must be careful lest your anger be sinful.

Having obtained cause for anger, you must know how to be angry, for you are standing on a dangerous place; therefore we note—

II. OUR ANGER MUST BE WITHIN PROPER LIMITS.

To explain this, let me remark:

1. *We should be careful that our anger is not injurious to ourselves.* Angry passions are at times terribly stirred, and they make the breast to resemble a volcano. When its fire begins to burn, it is time to warn the soul in Paul's words to the keeper of the prison: "Do thyself no harm." Instances are known where these passions have proved no less fatal than the hangman's rope. Sometimes a man dies in a moment from the effects of the passion, and there are many who shorten the span of their life by laboring under continual bursts of anger. When in anger man says and does things that entail bitter and lasting results. This fire has a tendency to kill the soul. The

highest life of religion is blasted by its heat. As the serpent's own poison blinds it in the month of August, so the angry man is blinded by his own rage. If anger makes thee speak words that would not be said in good temper, if it causes thee to raise thy fist involuntarily and brings fire into thy eyes; if it disqualifies thee to bend thy knees in prayer, or disqualifies thee to approach the Lord's table and make remembrance of the death on the cross—it has crossed the limits into the region of perdition. Thou hast injured thyself a thousand times more than thy greatest enemy is capable of doing. It is horrible to think that a man feels impelled to be angry with his brother at the risk of damning his own soul. "Do thyself no harm."

2. *Anger, in its right measure, does not injure others.* Revenge is always sinful. God has reserved this for Himself. "Vengeance belongeth unto Me; I will recompense," saith the Lord. In beating the striker, let us not take the rod from God's hand. "Recompense to no man evil for evil." The anger of some men verges on insanity, and for a while they are insane. It makes them unfit for society, and dangerous. Under the influence of infernal passions, man frequently does not distinguish friends from foes, but lays the same condemnation on all, and there are silent foes as dangerous as any, if not worse, who, like the serpent, are almost noiseless, but their sting is deadly.

There is a way to kill without a sword. A tongue sharpened into a point can kill. There are some "whose teeth are spears and arrows, and their tongue a sharp sword." Oh, what a miserable world this is made by anger breaking out beyond its limits! Now, the conclusion is this: Whenever anger produces evil or desires evil to others, its measures are sinful. Let us note further—

3. *That anger in its right measure is beneficial to others.* Some men can restrain themselves from injuring their foes, yet they feast on their misfortunes, and laugh at the mischief done to them by other hands. They will not break the fence and drive an animal into their foe's wheat-field, but they will not mend the fence nor turn the animal

out. They will not set his house on fire, yet it will not grieve them much if they hear that it is burned. Some of them might say, "I thought that some evil would befall that man." They are not murderers, but cannibals; others shall kill and they will eat. "Have all the workers of iniquity no knowledge? who eat up my people as they eat bread." James says: "This wisdom descendeth not from above, but is earthly, sensual, devilish." When Jesus Christ was angry, grieved by the people's hardness of heart, did His passions feed on their wretchedness? No; but His spirit was moved with pity for them. Our anger should not go so far as to disable us to do good and to desire good to all. "If thine enemy hunger, feed him: if he thirst, give him drink.

Men boast of their natural powers, and take pride in exhibiting them; and they desire to show their mental abilities in mastering profound problems. Wouldst thou desire to show thy moral strength, that bringeth praise and honor in the sight of God and the saints and angels of heaven? We shall refer to one of Christ's problems propounded to His disciples: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." What would you think of carrying that command into execution?

"Oh, well!" someone says, "there is no place for anger." Yea, but there is. Let us note—

III. THAT CHRISTIAN ANGER HAS A MANIFESTATION THAT IS RIGHT.

On this point we make two remarks:

1. *Our anger must be manifest.* The act of hiding it would be sinful. Some think that it is a virtue to hide a fault, that it veils it from the public eye, thereby preventing much wrangling. But they forget the command of Christ, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Keep the thing quiet? Oh, no! "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar,

and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Here is a command to both parties, the doer and the sufferer of the wrong, not to delay. So they can meet on the way and settle the dispute without litigation, that the sun might not set on their anger. Anger is buried, not by retaining it, but by letting it run out. We always take the corpse out of the house for burial, and to bury a strife you must oust it from your heart. Make haste to cast out the fire from your bosom. Holding it in gives it the opportunity to increase and kindle more and more, until at last it becomes unbearable; and the devil will be careful to provide the kindling, and when it becomes too hot to bear, he will take the bellows to blow it over the whole neighborhood. Many things are to be kept secret, but anger should be revealed, should you find that someone has done you harm, or has spoken evil of you, if the affair is worth noticing. Pay no attention to trifling affairs. Some men, like children, are offended at very small things, and thereby they lower themselves. They resemble children in getting angry, but not in forgiving. If you get angry at every trifle, you will be constantly in hot water. But if the affair is worthy of notice, go at once and convince him, or let him show you that the thing is trivial. If angered against anyone, do not sleep a night without speaking to him. If men continue to speak, peace will ensue; but if a man, being offended, refuses to speak, that ends the hope for peace. Imagine two men or two women at enmity passing each other at the church door or on the road without speaking a word. How soon will they become reconciled? After they begin to speak. But if they continue dumb, they will die with that devilish feeling within. The man who will not speak with his enemy is a coward. If a man is too timid to look you in the face, he is deficient in manhood unless he is in the act of repenting.

2. *Now, we shall explain how our anger is to appear:*

(a) "Go and tell him his fault." Tell him. It is a habit with some to tell all others, and that is the way to make strife. If we whisper the evil here and there, it

will travel the whole town before it reaches the offender's door, and by that time it will have defiled the whole community as the firebrands fastened to the tails of Samson's foxes burned the corn of the Philistines. No; tell the man himself before telling anyone else.

(b) "Tell him his fault between thee and him alone." The doer and the sufferer of the evil can make peace and agree with each other better than a hundred can do it for them, and they alone must do it. The fact that the man himself goes suggests to the offender that his brother has considerable confidence in him, after all. And if the two can settle the difference, no other need know anything about it.

I was for several years a pastor at Johnstown, Pennsylvania. There were two brethren in the church who were good men, and the two were friends, but hot-tempered; one day they entered into a quarrel and went so far as to fight, when they were separated by an Irishman. Both went home in a very angry mood; when going to work next morning, one on each side of the street, they came to a crossing, and one said to the other, "William," but he had no response; "William," said he again, but got no reply; again he called, and was answered, "I am not going to speak to you." "But listen, William; I have something to tell you." "What have you to say?" "Well, this: we have always been old friends, and it is too bad for us to be enemies; besides, William, we are members of the same church. I admit I was to blame with you. We had better make peace." "Yes, indeed, Lemuel; give me thy hand; we will bury all here." The two became friends at once, and they wondered at their folly. When called to account in the church, one of the deacons said: "This quarrel between you two brethren is a very serious thing; how did it happen, and who was to blame?" The answer came: "Oh! one was as much to blame as the other." "Then, both being equally at fault, it is no great task to be reconciled." "Oh! McLl—, we have settled with each other before coming here. "Well, how did it happen?" "It is of no import how it happened; we are as great friends as ever."

"What shall be done with these brethren?" inquired the deacon. The pastor answered: "Nothing can be done, except to leave them alone. They have acted nobly." Peace was made and good feeling ensued, because one man persisted in speaking as a Christian, so as to gain the other; and of him it could be said, "Thou hast gained thy brother."

(c) If personal conversation fails, "then take with thee one or two more," to help you, and be wise in your choice of your helpers. If need be, there shall be witnesses, for it would not be wise to bring the matter before the church without this, as he might make a statement that would contradict yours and no one could determine which statement gave the truth, nor how the matter stood.

(d) Should these fail, "tell it unto the church." I is time now for the church to take the matter in hand, and "if he neglect to hear the church, let him be unto thee as an heathen man and a publican"—that is, avoid his company, for he has barred all fellowship. Have no intercourse with him, for such a thing is not possible. Do not enter his house nor walk with him on the road—keep him at a distance. Do him no evil, nor persecute him, nor desire him any harm. To come into further intercourse with him would bring you into trouble, for his heart is so full of evil that he ignores Scripture, law, and reason. But if he ever comes to you saying, "I am sorry," forgive him.

With respect to Christian anger, we have two other remarks:

(1) *It should be slow, and long-suffering.* "Slow to anger." Slowness to anger is always a sign of wisdom, besides being a good mark of a Christian. Anger is like a deadly instrument; it should be very cautiously wielded, and because of its perilous nature, great care is necessary. If we allow our passions to be aroused, they will subject us under their rule. Evil passions bring discomfort to the man himself and to others, and incapacitate him to live and to die. Many a man, by rushing thoughtlessly under the domination of passion, has received an incurable wound. From this cause religion has suffered many

wounds. If it impairs man's value as a member of society, how much more as a Christian? It is a bad thing in a civil officer; how much worse in a church officer? But the best occasionally fails here; Moses, although he was the meekest of men, gave way on one occasion to his anger, so that he "spake unadvisedly with his lips"; therefore let us adopt the precept, "Slow to anger."

(2) *As anger is to be slow in beginning, it must be quick in its end.* "Let not the sun go down upon your wrath." If it remains long, it will break out into enmity, and attempt to satisfy itself with revenge. Some people are said to be too ready to let everything pass. "He has no temper," it is said. True, he has very little bad temper, but he has something very much like the temper of a Christian. Such an attitude cannot be called cowardice. Every coward is a deceitful, cruel, and revengeful being. But a man who can reason with his opponent face to face in calmness and quietude, and control his temper, is brave and stands firm as a rock when waves are dashing against it. That sinful wrath is a very common thing, everybody will allow, for what a world of turmoil this has been since the days of Cain! Wrath is like a ravenous beast, gaining renown by killing and destroying. This is the evil spirit which worketh in the children of disobedience and often maketh them resemble demons and the world resemble hell. But to leave alone this class, there are many who profess to lift up the banner of the Prince of Peace, and to be under the influence of the gospel of peace, whose actions at times are very unworthy. Many of Zion's children lie wounded in the street. This is proclaimed in Gath and announced in Askelon, and in mockery it is said, "Such are professors of religion."

We should guard ourselves well in this matter. Never does the devil gain a greater advantage over us than when we are under the influence of evil passions. With great aptness the apostle says on this subject, "Neither give place to the devil." When a man is in anger, he opens the door to the devil and invites him to enter.

Brothers and sisters in religion, let us consider the character we bear, the unction we have received, and the

principles we profess; let us remember that God seeth us, that Jesus also seeth us, that the eye of the world is upon us, and that all our actions bring honor to religion or bring reproach on religion.

Young people, if you desire to be brave and happy, and useful and godly, do not be governed by evil passions, and do not cherish angry feelings. Remember, "He that ruleth his spirit is better than he that taketh a city," and "Blessed are the meek, for they shall inherit the earth."

Someone, possibly, is anxious to know what my feelings are toward my adversaries. In answer to the inquiry I am able to say in the face of heaven that there is not one on earth toward whom I cherish the smallest degree of enmity, and I think that no one bears enmity toward me. If there be, I know not why. I never had an opponent but what I would do him a kindness in order to reconcile him, and in this I have been successful more than once.

THE NECESSARY QUALIFICATIONS OF THE GOSPEL MINISTER.

Separate me Barnabas and Saul for the work whereunto I have called them.—*Acts xiii. 2.*

IN THESE WORDS we find that the Holy Spirit commanded the church in Antioch to separate Barnabas and Saul to the work of the ministry. We find that they had been called to the work before, not by men, but by the Holy Ghost; and that God had separated them before calling upon men to do so. Paul and Barnabas had been preaching for some time before this. This had been decided upon before in Jerusalem, for Peter, James, and John were to go to the circumcision and they (Paul and Barnabas) to the Gentiles. Paul refers to this when writing to the Galatians, saying: "They gave to me and Barnabas the right hands of fellowship; that we go unto the heathen, and they unto the circumcision." Lange and others think that the command to separate Barnabas and Saul to the work was given not only to the officers, but to all the church in Antioch. Although God had separated them before this, yet He commands the church to do this in a visible and formal manner, so as to show that it is through His Church that God carries on His work, and that the authority to separate men to the work of the ministry is vested in the visible Church. They were separated, not to serve the Church in Antioch alone, but to preach and administer the ordinances among all the Gentiles. They were to free themselves from other works and worldly vocations and to give themselves wholly to the work to which they had been called. We are assembled now to separate a brother to the work of the ministry;

not to any particular church, but to the denomination and to the world in general. We, in the name of Jesus Christ, give to this brother the right to preach the gospel to all Gentiles, and to administer the ordinances of baptism and the Lord's supper to the churches of the saints.

Since this work is so very important, everyone who undertakes this ministry should think of the necessary qualifications. And by calling our dear brother's attention to the necessary qualifications we shall notice that—

I. EVERY ONE WHO UNDERTAKES THIS SACRED OFFICE SHOULD HAVE SOME DEGREE OF CERTAINTY THAT HE HAS BEEN CALLED.

When we separate you, dear brother, to the work of the ministry, we trust that God has called you to the work.

Every prophet of whom we have any account in the Old Testament was sent of God, and the introduction to all their sermons was, "Thus saith the Lord." Thus they were vested with divine authority. The same authority is needed by the ministers of the gospel. We are able to say important things, to preach the gospel in its purity, yet it would be a serious thing if God should ask, "Who hath required this at your hand?" The minister of the gospel fills the office of a herald, steward, messenger, watchman, and a missionary, and how can he do his work without being called? The messenger must be sent, the steward must be appointed, and the herald must receive his announcement. Paul asks the question, "And how shall they preach, except they be sent?"

Relative to the various vocations of life man does inquire, "What is most suitable for me? To what work am I best qualified? In what sphere can I be of the greatest service?" So in undertaking the work of the ministry, man ought to ask his own heart and conscience, "Have I the qualifications for the work? Can I be more useful in this field than in any other field? Is it an honest motive arising from an earnest desire to win souls for Christ that causes me to choose this sacred office?" I fear that many have worn the ministerial garb without

receiving satisfactory answers to these questions. It is important for each one to understand, does he choose the work, rather than choosing the office; or does he choose the office for the sake of its work, and not for the sake of its honor, its life of ease, its filthy lucre, and does he feel a strong impulse to do good, to glorify God, to be a means to save sinners, to be ready to make any and every sacrifice to attain the end? We should feel such a complete consecration to the work as to be able to say with Paul, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Some such experience of consecration will give an indication that we have been called.

II. EVERY ONE WHO ENTERS THE MINISTRY SHOULD SEE
THAT HE POSSESSES THE QUALIFICATIONS FOR THE
WORK.

1. *Has he the natural qualifications?* It seems to me that the Holy Spirit never gives a man a desire for a work unless he has the qualifications for the work, and I believe that we should look for natural qualifications to aid us in deciding whether or not God has called the candidates to preach. I do not believe that a natural qualification alone is an indication that a man has been called, for the man may possess natural qualifications without being worthy to have a membership in a Christian church, much less to have a place as a minister of the gospel, and a man may be pious also, and possess every other qualification, but have no desire for the work of the ministry. My thought is this: When one is seen to be desirous to preach, the question of natural qualifications is important in deciding whether the man has been called by the Holy Spirit, or is he influenced by false motives? We have separated men, and given them the right to preach the gospel, when we knew that they did not possess the natural qualifications for the work. When standing before intellectual creatures, one must be a thinker himself. Some, in their effort to teach others, better succeed in showing their

own ignorance than anything else. We need preachers who are able to reason, not to shout. To shout at times, perhaps at times, is proper; but, as a rule, when there is a great noise, there is little substance. A preacher should be complete, possessing fair general knowledge; able to be instructive in conversation as well as in his preaching. No matter how pious one is, if he is characterized by illiteracy and lack of taste, he will be disregarded as a preacher, and will be under disadvantage to do any good. Indeed, it is only folly for one to think that right purpose, strong desire, and love for Christ are sufficient qualifications, if he lacks education, judgment, gift of speech, and common sense. I verily believe that common sense is not so common as many think, and it is certain that it is one of the most necessary qualifications in a minister, and no other qualification is of much account without this. Though one may be an eminent scholar, though one may have many degrees, if without common sense, he will, after all, be a failure. This is not taught in the schools. One may attend college for seven years or more, and be quite as dull at the close of the course as he was at its beginning. Some men cause dissensions in the Church, kill their own influence, and grieve His Spirit because of the lack of common sense. When we separate one to the ministry, let us see to it that he has common sense; for if he has not it, he will be without it. Grace does not make up this deficiency.

I would like to note that a preacher may have excellent natural qualifications and yet be unworthy of the office. One must have spiritual gifts. My judgment is that no one but He who hath made the world is able to make the minister of the gospel. If there is in a young man intellectual powers, culture may make him a scholar, a philosopher, and an orator; but the minister must possess principles, tendencies, feelings, and purposes that no man can acquire by diligence and efforts. Man must receive these from above or be without them. It is impossible for a man to be an able minister of the New Testament without he receives these special qualifications. Natural qualifications are important, but without

the gifts of the Holy Spirit they will be of no use. If a man "understood all mysteries and all knowledge," and if he were able to "speak with the tongues of men and angels," he would be only as "sounding brass or a tinkling cymbal" without receiving these spiritual qualifications of which we speak. Man must receive special wisdom from above before he can fill his sphere efficiently and "rightly divide the word of truth." Before an able minister is found, God must call him and bestow gifts upon him; then he will be a faithful and wise servant over his household, "to give them meat in due season." Paul shows the necessity for these gifts from above when he says, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God," Who also hath made us able ministers of the New Testament. The minister of the Word must preach not like those who proclaim their own opinions, or illustrate their own thoughts, or make known their own theories; nay, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth." The preacher is to be a public mouthpiece for God.

III. ANOTHER NECESSARY QUALIFICATION IN A MINISTER OF THE GOSPEL IS SERIOUSNESS.

One of the most unseemly things that we can think of relative to a minister is levity. He should learn to be serious without being surly, and cheerful without being silly. Paul's advice to Timothy is worthy of consideration: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearance and His kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." As Christ gave Himself for His people, so must the minister of Christ give himself, body and soul, to the work to which he has been called. His zeal and his love and his desire to do good should be impressed on all his words and acts, with

a divine unction with all, so that all who come into contact with him must feel that he is the man of God. One of the sins ready to beset many ministers is that of levity in common conversation. There is too much joking, and an effort at being witty and to have something to cause laughter in secret gatherings; and thus they make fools of themselves, destroying the keen edge of their ministry and killing their influence. We have some ministers who bring this levity even into the pulpit. Oh, how unlike God's messenger!

IV. ANOTHER NECESSARY THING IN ORDER TO HAVE A QUALIFICATION FOR THE WORK IS STUDY.

The result of education is to enlarge the mind, and without study the well of the mind will dry up. In order to supply the mind, man must receive supplies from the thoughts of others; so he must read; and Paul's advice to Timothy was, "Give attendance to reading." Every minister should remember that the Bible is his chief book. It seems to me that we have some ministers who do not read half enough in their Bibles, for there is but very little of the Bible in their sermons, and often they are not able to remember a verse without adding to it or taking away from it. It is impossible for a preacher to hold his audience long without study. He will say the same things over and over, and use the same illustrations continually, and take much time to relate irrelevant stories, and make up the deficiency by shouting. When such a minister loses his place, it will be no loss to the Church. So as to feed the flock of God, the minister should take care to have something fresh for the people, and not old poor bread which is mouldy. I always believe about a lazy minister that God never called him to the work. Of all lazy men, a lazy preacher is the most contemptible. Dear brother, make your audience believe that your sermons cost labor, and feel that to teach the revealed doctrines and to make known to men God's thought is a very important and serious thing, calling for all of your time and demanding the intense action of every power of the mind. It is a mystery to me why some

ministers must sleep longer than other people, and lie in bed until after nine o'clock in the morning, causing unnecessary trouble to the families where they happen to be entertained.

It might be noticed that the Bible and theology alone are not to be studied by the minister; he should make an effort to understand men. Some will work worthily to understand the Bible, but they have never made any attempt at knowing men; because of this, although they are Scriptural preachers, and are good in doctrine, they are quite unsuccessful, and are placing themselves open to unpleasant experiences. Every preacher should not only seek for subjects, and a fitting message, but he should think of the best way to reach his hearers. He should think not only what to say, but how to say it; and it is impossible for him to know what is the best method unless he understands his hearers. There are two things which should be kept in view by the preacher in his calls: the need of his hearers, and the best method to meet that need; how much they know, and how much they do not know; what are their habits and feelings; how much religious experience they have. As I have gone on in years, I have the advantage of learning something from the mistakes I made in my life-time—if nothing else; so you will allow me to name a few things that a young man who is beginning his ministry should think about.

1. *It is not enough for one to prepare a good sermon, although that is a great work; he must also prepare himself to deliver it.* I have found it at times easier to prepare a sermon than to prepare myself to deliver it, to get myself into the spirit of the message, and to feel that I am a messenger for God.

2. *One should not choose a text in order to show his ability to treat it.* I remember a young man taking for his text these words of Job: "Can that which is unsavory be eaten without salt?" And he succeeded in showing how unsavory one's sermon may be. A young man once preached in the hearing of Robert Hall from the words, "I have compared thee, O my love, to a company of horses in Pharaoh's chariots." He gave a poetical

description of the horses and chariots of Pharaoh, and as he said "Amen!" Mr. Hall placed his hat on his head and said as he started out, "Let us go out of the horse fair."

3. *No subject or text should be preached from without knowing it in its connections.* One of the most unpleasant things is to see a man at a loss in his text; not knowing how he got into it, nor how to get out of it, although everybody would like to see him get out somehow. I do not mean a hard sermon. The most educated minister, after he understands his subject, may break down in his sermon. It will be dark sometimes on special occasions, although he has sufficient light. There is a great difference between such a one and one who slides into the darkness. I know of a man getting up in the night in a strange house, and losing himself in the room where he slept, and not being able to find the bed; and had not the man of the house heard the noise and come to see what was the trouble, he would have fallen headlong down the stairs and broken his neck. Much like this man is the preacher who gets lost in his text.

4. *Every sermon should grow out of the text.* The Rev. Thomas Richards, of Wales, used to say, after hearing one read his text and after listening to him for a while, that these words would come to his mind: "And a cloud received him out of their sight." I have heard some few try to preach and thought that if the small-pox were on the text, they would not need to fear, unless they should take the disease when they read it. Of educated men, I know of no one who staid less with his text than the late Dr. T. De Witt Talmage. This is to be condemned. "Preach the word." I heard a man say when preaching once, "Get a good sermon, even if you have to steal it." It is better for a man to deliver another man's sermon, every word, than to burden a congregation by listening to him saying nothing.

5. *Every preacher should possess certainty concerning the accuracy and the authority of what is said by him.* It is awful for a man to stand on Scriptural ground and feel it shaking under him! Every messenger for God ought

to be able to say, "I believed, therefore have I spoken," and to speak with the greatest confidence. Many ministers, it is to be feared, succeed better in producing doubt in their hearers than in strengthening their faith. Such men should leave the pulpit. There should be positiveness when there is speaking done for God.

6. *There should be an effort to get a good sermon, in good language, and in the best form to have attention;* for many a good sermon is killed by poor delivery. But there should be no effort to have a *hwyl*.^{*} It is only folly to try to get a *hwyl*. The *hwyl* must get us, and then it will work splendidly. A preacher should be altogether natural, making no attempt to produce false feeling; for this is hypocrisy, and it is sinful. And every preacher ought to steer clear from the foolish conduct of imitating another man.

Every preacher ought to close when his sermon ends. Some few, after the sermon has been delivered, will wander here and there, in order to get something to create a feeling. I read lately about a lady paying a visit to her friend, and on Sabbath morning she went with her friend to hear a sermon, and as the preacher was somewhat long, and had wandered from his theme, the lady asked her friend, "When will he finish?" "Oh!" she replied, "he has finished for some time; only he continues to speak." When a man gets out of his sermon, men feel like going out of church, unless the Holy Spirit has had a hold upon him.

7. *Preach "all the counsel of God."* Law and gospel, doctrine and duty; make an effort to understand the fundamental doctrines of religion, such as original sin of the human nature, the incarnation, the person of Christ, the doctrine of the atonement, justification by faith, the work of the Holy Spirit on the sinner's soul, etc. Make every effort to understand thoroughly these great subjects. Be dead to compliments; make no boast; be slow to take offense. Be self-possessed when you meet with

^{*}A word used in Welsh to express the unexplainable something that makes the sermon pleasing and effective.

obstacles; think enough before you say anything. Give no room for any to think that you are an egotistic man. Talk with reverence about your brethren in the ministry.

V. IF ONE WANTS TO BE A SUCCESSFUL MINISTER, HE MUST NOT ONLY STUDY MUCH, BUT HE MUST BE MUCH IN PRAYER.

Prayer is one of the most effectual means a minister has in view of trials, temptations, and discouragements which he will meet in the discharge of his duties. Vinét tells us that prayer is "necessary to heal the wounds of self-love; to renew our courage; to prevent the assaults of helplessness, levity, slowness of disposition, spiritual or ecclesiastical pride, pulpit vain-glory, and official jealousy."

The minister of the gospel, although he is a messenger of God, is one of the human race and possesses a weak, corrupt, and sinful nature, and stands in need of help. Since the ministers of the word are messengers for Christ, there should be a continual communion between God and them, and they should go to Him to receive their message and direction and blessing upon their labors. If anyone desires to speak as one having authority, he must pray, and go to the throne of grace every time before he goes to the pulpit, and go like Moses from God to the people. There are many who, although they are not great thinkers nor orators, do great work because they are great in prayer. There is no one on earth for whom prayer is more needful than the minister of the gospel; and if others are praying for him and if the Church is called upon to pray for him, how much more is the minister himself called upon to pray for himself. Dear brother, "pray without ceasing."

VI. ONE THING MORE I WOULD LIKE TO CALL ATTENTION TO AS ABSOLUTELY NECESSARY FOR A SUCCESSFUL MINISTER—A PIOUS LIFE.

Everybody knows that the minister of the gospel must possess personal religion. This is the basis for every other qualification. Although a minister may have had

good education and gifts, his influence will not be beneficial if his religious principles are not carried out in his life and conduct. To preach religious thoughts without showing religious principle in conduct is something fearful to think about. The whole life of such a man is falsehood and hypocrisy. The preacher is not only to testify, but he himself is to be a testimony. Men must believe that the minister is pious before they will pay much attention to him. They will hear him in order to please their ears, and not for the purpose of receiving any good to their souls. And although they call him "Reverend," they feel that no reverence is due to him. Witticisms and fluency in presenting the gospel truths will not bring men to accept them when they see that they do not influence the heart of the preacher himself. It is said of this one that he would be a good man if he could be kept in the pulpit all the time; but such a one should not enter the pulpit at all, for he is in a place where God did not put him. Every minister ought to be truthful, honest, pure, and sober; a hospitable, kind, and peaceful man. "A bishop must be blameless."

PREACHERS AND DEACONS—THEIR SINS AND VIRTUES.

WE READ MUCH, from time to time, about the sins of preachers; it may be suspected that it is the special purpose of some men to seek out the faults of preachers, and condemn them, right or wrong. I know of some men—seldom will they talk on any subject, at any time, without belittling preachers. And yet, historical facts prove beyond controversy that preachers, taking them all together, compose the best class of men on earth. However, it ought to be recognized that there are men carrying the name of clergymen who live in sin and whose characters are depraved. They ought to be silenced, and not be permitted to bring dishonor on religion and desecrate the sanctuary of God.

There are among clergymen two classes of sinners: one sins against God and the other against men. Correspondents have written well and interestingly in *Y Drych* concerning the sins of clergymen against God. There was much need for such criticisms. It is fearful to think that men in the garb of ministers of the gospel travel over the country and preach almost in every church of our communion and at the same time are guilty of uncleanness in its most repulsive forms. Others will not abstain from intoxicating spirits; and an occasional one fails to show the virtue of common honesty and imposes upon the churches through falsehood and fraud. But let no one think that such characters are numerous or common.

Without writing further about sins against God, let us consider some clerical sins against men. I imagine someone inquires if it is possible to sin against men with-

out sinning against God? It is certain that in one sense there is no such thing as sin (in the Bible interpretation of the term) against men that is not also a sin against God. And yet there are found men who consider the conduct of clergymen as grievous sins against them when they are not so in the sight of God.

There may be an act of the preacher blameless and even meritorious before God and yet held to be all but unpardonable in the sight of men. Some of the deeds of the ancient prophets, of the apostles, and even of the Lord Jesus Christ, were held in this light. We have some preachers who have no natural adaptation for the sacred calling, and for this reason are unacceptable to the multitudes; not to them do we now refer; those men are often objects of pity rather than criticism. They suggest a serious problem to candidates who seek the ministry.

In order to better elucidate this matter, let us consider a class of deacons. There may be as much need for considering the characters of deacons as those of clergymen. These officers assuredly need some attention. We have many excellent deacons, or elders, deserving of all confidence and respect. Wise, careful, gracious, self-denying, and godly deacons, or elders, are an invaluable blessing to the churches. It is often a more serious loss to a church to lose a good deacon than even to lose its minister.

It is not sufficient for a church to have a good pastor, though this is important; but before he can succeed in his work, there must be good deacons. A church will succeed better with a mediocre preacher when it has good deacons than with the most talented and godly preacher with a set of stupid and selfish deacons. How desirable it is to have fraternal coöperation between the deacons and the pastor. How essential to his success are deacons who will sympathize with him, stand with him and stay his hands; and should they see him making an unwise move, or that he should do this thing or the other thing not wisely, that they should approach him as brethren and show him the consequences. We have deacons who see further and have more wisdom

than some preachers, and the latter should be grateful for every advice and direction. How pleasant it is for us, as ministers, to realize that we have an interest in their prayers, and that they are always ready to defend us against unjust attacks. Thank God for good deacons! I have a heart-felt reverence for their memory, and it is sweet to remember them and I have the greatest pleasure in their presence and homes. Oh, how precious it is to have a frank, sincere, and truthful deacon! one to whom I can speak my mind without fear of being betrayed; one to whom the success of the cause of our Savior is of vital importance.

But deacons may be found who are self-lovers, selfish, self-seeking, notional, and have a fearful consciousness of their own importance. With such deacons it is impossible for a pastor to put into execution his best judgment, and to act in accordance with his convictions and his conscience in every circumstance without sinning against them. Think of a deacon of this type: the pastor must always pay especial attention to him, and see that he shall express no judgment contrary to his ideas; and whatever the deacon takes into his head, the pastor must coöperate to carry out his scheme. If the deacon is offended at someone, the pastor must assume that he also is offended at the same person, and act accordingly. When the deacon rises like a kite, the pastor, forsooth, must be a tail to him. Thus if he is so fearful and slavish, though he may offend God, so long as he does not offend the deacon, everything is well; but if he has sufficient Christian independence of thought to carry out the conviction of his conscience and act in his office under the responsibility of being accountable to God, and be faithful like the steward of Jesus Christ, he will sin against some deacons, and they will immediately array themselves as his enemies and seek for something as a complaint against him and conspire to his ruin; they will undermine him secretly with the full resolve to drive him away, because in the fulfillment of his duty he sinned against them. There can be no forgiveness; but they proceed to scheme, misrepresent, and criticise. If they

are not able to operate through the church membership, they will work "from behind it"—all the while claiming that they have "only the good of the Church in view." Judging from their conduct, one is led to believe that the welfare and life of the Church depends on them. Their opposition is as persistent and bitter as if the pastor were guilty of some heinous and disgraceful sin, when the fact is that he has done nothing wrong against heaven; he has simply been loyal to his conscientious convictions, and has not in the least done anyone a personal injury.

With some people it seems that they have a natural inclination to set themselves in opposition to the minister, and they are ever vigilant for the opportunity to make an attack; and others are ready to at once coöperate if they discover a chance to wreak vengeance on him because at some time or another he was instrumental in administering censure or rebuke to them or their friends for some misconduct.

As I have advanced in years and have resided in different States I have been able to see much, and I have marked that as a rule the men who are the most ready to oppose ministers of blameless character are always the partisans of the unworthy. A selfish and graceless deacon or elder will look complaisantly and indulgently on many ministerial offenses against God so long as they are not against himself. I know of a pastor of excellent character who was opposed and "cast out" in a most unjust and wily manner by self-seeking men. Soon after he was taken ill, and his physician declared that his sickness was superinduced by grief, and that those men had contributed to his death. The final judgment will take cognizance of such conduct. There are said to be men who are constitutional woman-haters; there seems also to be men who have an instinctive inclination to oppose the pastor in his work and office. Once having contracted a dislike for him because he did not agree with them, or paid insufficient attention to their wishes, or differed from them on some insignificant matter, there can be no reconciliation. No matter how well he preaches, how faithful he is, nor how spotless his character, there is

naught satisfactory but an *unconditional surrender* of his position.

To carry out their purposes they will strive to create ill-feelings toward him among the members; they will misrepresent his words and attribute the most unworthy motives to his best actions; they withdraw their financial support and watch for the opportunity to set a snare for him. If they learn that their reprehensible conduct grieves him, causes him tears and sleepless nights, it gives them considerable satisfaction, as it is an evidence to them of their own importance and betokens the success of their undertaking to undermine him if they only persist. It is not for me to estimate and judge the sinfulness of such conduct; that is the prerogative of the Almighty himself; but I am quite certain that in the day of judgment they will discover that they might have been of greater service to the Church of Jesus Christ than they were by opposing and destroying the usefulness and influence of the ministers of the Word in order that they might carry into success their notions and schemes.

We have a class of deacons who are excessively slow to show any opposition to a minister, although he is a bad man, on account of the sacredness of his office. So also David of old; he would not lift his hand against the wicked Saul, because he was the "Lord's anointed." There is another class with whom the sacredness of the minister's office inspires no respect, but rather is a temptation to a more determined opposition; and occasionally one is found who has no other power to attract attention to himself.

It should be understood that the evil we have charged to certain deacons is chargeable also to some ministers; that is, availing themselves of the advantages of their sacred office in the house of God (which should be used alone for the upbuilding of the divine cause, and not for its destruction) to carry out their own peculiar, unspiritual purposes. Sometimes this is done at the cost of ruining the church. Deacons should be vigilant lest such self-seeking ministers find a place to do their mis-

chief. But such a preacher commits official suicide much sooner than does a deacon of like character.

It is a wretched investment for either preacher or deacon to strive to exalt themselves, and indulge their selfish ambition at the cost of a noble remembrance of them after their death and of unfitting them to appear before God in judgment. Every divinely called preacher should be guileless and sincere as the minister of Jesus Christ, and strive to act according to the Scriptures in his relations to friend, kindred, and deacon, as well as to anyone else; giving offense to none, but gentle to all, entirely unselfish, and as wise in all things as is possible for him. He should show all respect and consideration for his brother-officers, consult with them in all plans, and be cautious against any appearance of arbitrariness and a lust for authority. He should preach the whole counsel of God, condemning all evil deeds; pray for guidance, keeping the "middle of the road," turning neither to the right nor to the left, and leaving the consequences to God.

Further: a pastor of a church, when he meets opposition, should be very discreet and self-possessed, considering all sides without prejudice, and considering diligently whether there is anything in his course that calls for opposition, or does the opposition meet him as he is moving on the path of duty; if it is the latter, let him "take up the cross and count it a crown." Let him examine whether the opposition is a rebuke, or a test, and an opportunity to manifest his love for the truth; if he stands for the truth, all will ultimately be well. If in anything he has erred, let him admit it freely and with grace; let no sensitiveness as to the dignity of the pastor prevent him from admitting his fault; that is a mark of greatness—never of humiliation.

If the pastor is unjustly and godlessly opposed, let him see that he does not cherish the sentiments and emotions of his adversaries. As a true Christian he should not harbor anger toward them, but show them every kindness in word and deed. Even the best of us utter words we ought not under provocation; but we should repent and act differently after due reflection; and at all times

see that we do not sacrifice principle and truth. Let it be also remembered that it is not of a Christian spirit to speak contemptuously of our adversaries. Indeed, it is possible that disagreeable, even rancorous deacons may change their feelings toward the pastor before they die as they behold his innocence and the sincerity of his purpose; but the pastor gains nothing by fighting. Leave contention to the children of the devil. It must be confessed that the bitter spirit and harsh words of some preachers at times are far from Christian. When the pastor sees evil rising in an unyielding opposition, let him resign the church quietly and peacefully, and so guard his conduct that he may not injure the church he is leaving. The great Head of the Church will provide another field for him, where he may receive blessing on his labors.

I would have no one for a moment suspect that I am writing these sentiments from personal feelings, as one who has met opposition and experienced abuse from this man and the other. It is certain that I have not walked the paths of the ministry without meeting perplexities and adversities as my brethren have; but to complain and find fault so as to attract attention to myself would be childish, to say the least. For a truth, my life-course has been remarkably smooth; the crosses have been light and, I believe, profitable. The tender and wise hand of Providence has been very manifest in all my movements. I offer earnest gratitude to my Heavenly Father for His great care over me. What cause me by far the greatest grief are my own failings and imperfections. It is a sore affliction to my soul that I have not succeeded in doing more in the service of my Savior. My day's work is about accomplished. Oh that God would grant clear evidence of His approval before my sun sets!

The reader discerns that I have not referred to a particular church, persons, denomination, nor locality. Indeed, that would not be right, because the misconduct I have referred to is found in different churches, in all denominations, among various persons, and in many communities. I have considered the question only in

its general aspects. I wish everyone should understand this.

I wish to mention one other matter: when a dissension has arisen in a church, the misdeeds and bitter feelings that are stirred are not always true evidences of the inward sentiments. Men, both as preachers and deacons, when under provocation, will act contrary to their own nature and character, and will do and say things which they bitterly repent when the "storm is over." But a man should be most guarded that he be not under the fearful responsibility of stirring up trouble, contention, and evil speakings, or a division in the church in order to carry out the personal schemes of his ambition, which may be inspired by spite or selfishness. If trouble comes, we should be found "possessing our souls in patience."

BAPTISM.

For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy.—*1. Corinthians vii. 14.*

THAT BELIEVERS AND THEIR CHILDREN are the only proper subjects of baptism is our theme. The author of the text declares that a believer and an unbeliever may legally live together under a marriage contract that had been made previous to the conversion of either member; that now the believing wife should consent to live with the unbelieving husband, or that the husband, if a Christian, should continue to live with the unbelieving wife. As a reason for this advice, the apostle adds: "For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean."

But what means the phrase, "the unbelieving husband is sanctified in the wife"? Some answer by saying that the wife may become a means of converting her husband. That such has often been the case as a matter of fact we do not doubt, only it is not the thought which the apostle emphasizes in the text. Such an explanation seems most unnatural. It is not an explanation, however, that disproves my theme; I reject it, then, not because I want to prove my own proposition, but because it is an unnatural explanation of the verse. Paul does not say that an unbelieving husband *may* be sanctified by his wife, but rather that he *is* sanctified. It is a fact without exception. It follows, then, that the explanation referred to casts doubt on the apostle's veracity.

But the word *sanctify* has a different meaning in the

Bible. That for which the apostle contends is that the unbelieving husband or wife is sanctified by virtue of his or her relation to a believer. *To sanctify* means "to purify, to cleanse, to consecrate." According to Biblical usage, any person or thing which is consecrated to the service of the Lord is holy, or sanctified. Anything connected with the Temple or priesthood when it had been consecrated was called holy, or clean; all else was common, or unclean. When Peter was commanded by God to kill and eat, he replied: "I have never eaten anything that is common or unclean." "Every creature of God is good," says Paul, "and nothing is to be rejected, if it be received with thanksgiving, for it is sanctified through the word of God and prayer." The Hebrews as a nation were sanctified by the fact that they were selected out from among other nations, and set apart to the service of God. Notwithstanding their sins and iniquities, they were called a holy people; all that united with them were holy, their children were holy, their wives were holy. "If the first fruit is holy, so is the lump; and if the root is holy, so are the branches." That is, if the parents are holy, the children are also holy. The child who by virtue of his birth had a right to Jewish privileges because of this relation to the covenant people of God was called holy, without any reference to his character. The lamb of consecration was a holy sacrifice, although it differed in nothing from any other lamb. Priests and people were called holy because they were set apart to the service of God, although they might not differ from other people in principle and conduct. Hebrew children were holy in this sense, although they, as all others, were shapen in iniquity and born in sin. "They were by nature the children of wrath, even as others."

When it is said that the unbelieving husband is sanctified, the thought is not that he is inwardly purified, or been brought under holy influences, but is sanctified by his relations to a believer, just as the offering was said to be sanctified by its relation to the altar. The fat of the lamb placed upon the altar was the same as any other fat, only it was sanctified. So the unbelieving husband,

by virtue of his relation to a believing wife, even though he remain pagan, is sanctified. He is set apart to the service of God, as a guardian and father of his children, who through their believing mother are children of the covenant. To confirm this thought, the apostle adds: "else were your children unclean; but now are they holy." The words *holy* and *unclean* here have no reference to moral character. Those that are within the covenant relationship are holy; all others are unclean. If this is the correct interpretation, then the marriages themselves must be according to the law of God. The unbelieving member must be sanctified through the believer, "else were your children unclean"—that is, born outside the pale of the Church.

Under the Old Testament dispensation, the children of Hebrew parents alone had the right to be circumcised, though it was not necessary that both the father and mother should be Jews. If only one of them had descended from Abraham, their children had a right to be circumcised. To conciliate the Jews of his day, Paul consented to the circumcision of Timothy, whose father was a Greek. Timothy was holy through his mother, who was a Jewess.

Our text is a further proof of the Scriptural doctrine, that children of believing parents are holy. They are holy in the same sense that the children of the Jews were holy. They are represented in the Church, and have a right to its privileges. The children of Jewish parents were not circumcised to make them Jews, but because they were Jews. The children of Christian parents are not baptized to make them holy, but because they are holy. The teaching of the text and of the Scriptures throughout shows that believers and their children alone are the proper subjects of baptism.

There is another interpretation of the text which should not be overlooked. Dr. Gill, the noted Baptist author, contends that the text simply affirms the *continued* legality of the marriage of the parties mentioned, or else their children would be bastards. If the marriage should be disannulled when one of the parties became a Chris-

tian, then their offspring would be illegitimate. But inasmuch as the marriage was legal in the first place, the children are sanctified under the law. It is indeed a matter of surprise to me that so many learned men should favor Dr. Gill's interpretation.

But consider the text in the light of this interpretation. The apostle states that unless the unbelieving parent is sanctified through the believing member, the children would be unclean. In case both the father and mother remained in unbelief, then their children would be considered *unclean*. But would they be bastards? Is a marriage between unbelievers unlawful? If so, then there are many bastards in the country. Is it necessary for either parent to be a Christian before their children can be considered legitimate? How about the children of the heathen? are they all bastards? Did the apostle treat them as such? They certainly would be so considered if their parents' marriage was not legal. Was it necessary that either the father or the mother be a Christian before they could be free from the charge of adultery. If the marriage was legal, then the children would be legitimate. But the children of unbelievers could not be holy according to the apostle's thought, because the holiness of which he speaks is effected through the faith of either parent. Without such faith the children are unclean.

The thought of the text is simply this: If both father and mother are unbelievers, then their children cannot be considered holy in the Biblical sense; they are unclean. But they are not illegitimate. We would not make marriage a church sacrament as the Roman Catholics do; it is rather a legal contract. Faith on the part of either father or mother, or both, is necessary to secure a holy offspring.

The unbelieving husband is sanctified through the wife. If he consents to live with her without objecting to her faith, he is in a certain sense set apart from the world and lives according to the divine plan. The two shall be one flesh. And by virtue of their relation to their godly mother the children are holy. They have a

right to the privileges of the Church. They are included in the promise of God to Abraham, and may be baptized in the Church.

Further, it were well to remember that Paul himself was a Hebrew, familiar with the writings of the Old Testament. He adopted their idiom, and employed the words *sanctified* and *unclean* in a sense familiar to the Jews. Schleusner tells us that a man was called unclean by the Jews when they thought him unfit to associate with. In the place of the wording of the text, he says we might substitute: "else their children would be debarred from Christian fellowship." Wähl reads the words thus: "else could not your children be considered as belonging to the Christian community." Lightfoot says that the words of the text do not contemplate the lawfulness or the unlawfulness of the children, but rather their standing as pagan or Christian. Whitby says: "The apostle does not say, 'else your children would be bastards, but now are they legitimate or lawful,' but, 'else unclean'—that is, pagan children, who are not holy seed; so they are not included in the covenant which God made with His people." He further shows that the Jews employed the word *unclean* to denote the uncircumcised, and "holy seed" for the "seed of Abraham." This interpretation in preference to Dr. Gill's is affirmed by many other distinguished commentators.

But perhaps someone may inquire whether this is our only proof text on the subject of infant baptism? On the contrary, it is rarely referred to. Writers on the subject generally base their claim for the baptism of infants on God's covenant with Abraham: "to be a God unto thee, and to thy seed after thee." Circumcision was the seal of the covenant. But who were the subjects of circumcision? All agree in saying, "the seed of Abraham." The seal and covenant belonged only to them. Not everyone had a right to be included in the covenant. But is the Abrahamic covenant still in force, in the new dispensation? Those who believe in infant baptism affirm such to be the case. Who, then, are the seed of Abraham in this dispensation? The Bible answers that

they are believers and their children. "For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." "It is not the children of the flesh that are the children of God, but the children of the promise are reckoned for a seed." "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." Who, then, are the heirs of the promise? "The seed of Abraham." But who are "the seed of Abraham"? Those that are Christ's. The matter seems clear enough. If it can be shown that all are of "the seed of Abraham," then all infants should be baptized. But if believers and their children alone are of "the seed of Abraham," then believers and their children alone should be baptized. The apostle baptized only the families of believers. Then, too, faith is the condition of the covenant. Here we agree with the Baptists; only they add that the child must have faith, while we believe that the faith of the parents is sufficient. If the parents lack that faith, then the baptism of the infant is not according to the Scriptures.

According to the Bible, the privileges of the covenant belong to believers and their children. Then, again, is it reasonable to think that all children should be baptized? Has an unbeliever any right to the ordinances of God's house? And since baptism is one of the ordinances of the Church, is it not reasonable that it should belong exclusively to members of the Church? If unbelievers have a right to baptism, then should they also have a right to the Lord's supper. But it is objected: "All children are alike." True, they are alike by nature. But God says: "If the father or the mother has faith, then the children are holy." If both are unbelievers, then are their children unclean." The parents are the active members in baptism, the infant being passive. The parents entrust the child to God and the Church, but how can a man entrust his child to God and refuse to yield himself? What reason can a man have for giving over a child to the care of the Church in baptism, but refuse

to allow that child to become a church member? Such is a mockery of a sacred institution. We should not place the seal of God's covenant on children, and then allow them to drift into sinful ways, without any further care for them. For the Church to be careless of the children robs baptism of its significance,

The parent assumes the responsibility of bringing up the child in the teaching and admonition of the Lord, for it is in connection with the commandment to baptize that it is added: "Teaching them all the things that I have commanded thee." But how can a man who does not live a religious life himself hope to instruct his child in the way that he should go. For an ungodly man to offer his child for baptism is an anomaly.

The Calvinistic Methodist is not the only denomination which limits baptism to the children of Christian parents—at least, where one is a member of the Church. The Church of England will baptize all children; providing, in the absence of religious parents, others who assume the responsibility of teaching them the principles of religion, the godfather and the godmother. The Presbyterians and the Congregationalists and a large majority of the Episcopal Methodists limit the subjects of baptism. A pastor of one of the large Methodist Episcopal churches in Columbus, Ohio, when I was living in that city, baptized a child of unbelieving parents, and on being asked his reason, replied that he had understood that the infant's grandmother, who cared for the child, was a Christian.

On another occasion a German sought to have W. C. Roberts baptize his child, but Mr. Roberts refused. He then came to me; I refused, and so also did Dr. Godwin, pastor of the Congregational church, and Dr. Morris, pastor of the Presbyterian church; all for the same reason—that neither of the child's parents were Christians. "Well," replied the father, "I suppose the little thing will have to run about the streets without a name." It was his conception of baptism—a way of securing a name.

THE FITNESS OF THE BIBLE FOR THE NEED OF MAN.

And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.—*II. Timothy iii. 15-17.*

THERE ARE IN THE TEXT six statements setting forth the supremacy of the Holy Scriptures:

1. *Its suitability for children.* "And that from a child thou hast known the Holy Scriptures." According to the Revised Version, "And that from a babe thou hast known the sacred writings"; that is, the writings that belonged to the Canon even from babyhood. This is better than to say "from a child," or, according to the Welsh, "from a boy," because we apply the term "boy" to a person who is from fifteen to twenty years old. We can picture Eunice reading portions of the Scriptures, while tiny Timothy is listening and treasuring in his memory selections of God's Word, which are explained to him by his grandmother until he is able to read. And it is worthy of note that Paul refers to the Old Testament, because not a word of the New Testament had been written when Timothy was a child.

2. *We find that the Holy Scriptures belonging to the Old Testament were able to make a man wise unto salvation.* Wise, not to treasure wealth, and temporal enjoyment and greatness; not to understand every art and science; not to carry out earthly aims; but wise to use all things to attain the highest goal of life, to use the world without abusing it, making everything a means of grace, the glory

of God the object, and all the gifts of Providence as stepping-stones to attain eternal life.

3. *We are told how a knowledge of the Scriptures attains the end.* "Through faith which is in Jesus Christ"—the faith that is in us in Christ Jesus. Faith in a physician is a help to effect the cure of the sick, but faith in Christ is essential to make the Scriptures a means of grace unto salvation. Even the best principles and the noblest instructions and the most essential things of knowledge are worthless unless they are believed, and the Bible with all its excellences is powerless to attain eternal life without faith in Christ, because He is its substance.

4. *The Bible excels all other books, in being given by the inspiration of God.*" Revised Version: "Every scripture inspired of God is also profitable," etc., limiting the profitableness to the inspiration of God. There is much discussion concerning the inspiration of words. Many assert that God's Spirit has nothing whatever to do with words. This, to me, is the same as shutting God out. All men know that a thought is explained through words, and that a correct thought depends on correct words to set forth the thought, and if we desire men to understand the thought, suitable words are necessary. When a problem is solved, or a deed or mortgage is written, will you say it makes no difference what words we use; and when God intends to make known His mind, do you say that He pays no attention to language? We do not claim that certain words must be used, and that the same words must be used when relating the same things; nay, God allows every man to write in his own manner. But God was careful not to have words used that would cloud His thought and be unintelligible. Half a dozen men can write on the same subject, each in his own style and each telling the truth, without any contradiction. Concerning the things given to him of God, Paul says: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." You will see from this that the writers of the Scriptures were directed in the choice of words.

Some say that by this mode of inspiration God makes

machines of men. But if God could control the thoughts of the holy writers without making machines of them, why could He not govern their words as well? We find that the prophets spoke for God of things they did not understand, and it is therefore evident that they received the words they delivered, and they said, "Thus saith the Lord."

Inspiration is related to the word or the truth from the mouth of God, and not to the persons receiving it. Peter says: "Men spake from God, being moved by the Holy Ghost." God gave them the message and they were moved by God's Spirit to deliver the message as they had received it from God.

5. *We are taught the practical excellence of the Bible.* "And is profitable for doctrine," or to teach men in the great fundamental principles of true religion. "For reproof," enlightening men about their lost condition, the evil of sin, and the need of a Savior. "For correction," or discipline, as a father disciplines his children, and brings them subject to rule and order. "For instruction in righteousness," guiding the life of man in the proper direction. "That the man of God may be perfect, thoroughly furnished unto all good works." It does not mean sinless perfection, but perfect in respect of equipment for his work. Revised Version: "Furnished completely." "The man of God." The term is used twenty-five times, and always of a prophet; and it can be applied to a minister of the gospel, as in the text to Timothy.

The text sets forth, in an especial manner, the excellence of the Scriptures, and yet in these days even religious people are greatly remiss in the reading and studying of God's Word. Much is read for this thing and the other, and much to no purpose, except as a pastime, and often corrupting the mind; with no desire to know something of God, of Christ, of religion, of the plan to save a soul, and of the future world. Some people's knowledge of the Book of books is shamefully small.

Our sermons of the present day contain too little Scripture. Compared with those of fifty years ago, they are sadly deficient, and consequently enfeebled. We

have college graduates attempting to preach the gospel whom it would be well to send to the Sunday-school to complete their education. Let us preach the Word, for this is the instrument by which the Spirit of God carries on His operations on men. The Rev. John Jones, of Blaenau-erch, was preaching on a time with extraordinary power, and some man asked: "Where is the secret of that man's power?" A bystander replied: "Have you ever witnessed power in a sermon without verses from the Bible?" If we want to succeed in the spiritual warfare, let us take the sword of the Spirit, which is the Word of God. "For the Word of God is quick, and powerful, and sharper than any two-edged sword, . . . and is a discernor of the thoughts and intents of the heart."

There is no need of a further revelation. Those who seek something else are never at rest, never satisfied with their own speculations. They run, but catch nothing. They ought to be experts as initiators, for they continually start something; but they never finish anything. The reason why they begin so many things is that everything becomes a failure. As the prophet says, "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." Having borrowed from this one and that one, pieces from Unitarianism, Agnosticism, Materialism, and Atheism, the covering is too narrow to turn in it, and the bed too short to stretch in it; therefore they are exceedingly restless, dreaming many dreams, and becoming wonderfully credulous as to dreams.

The teaching of the Bible is thoroughly efficient. Let it be read and believed and its directions followed, and evil habits will cease, while righteousness, love, and virtue will rule. According to some, it makes no difference what we believe, if we live a moral life. But no one will apply such a doctrine to earthly matters. All the occupations of life are based on belief, such as buying and selling and every other transaction. Every activity, trade, and venture depends on belief. Yet in the matter of a virtuous life we are told that it is immaterial whether a man believes truth or error. He may disbelieve the Deca-

logue and disbelieve the existence of God, and, no matter what he believes or disbelieves, he can live a good life. This is equal to saying that though the fountain is polluted, the stream can be pure. This is the substance of all the preaching in some places, with the result that the decent people of such districts are few. And what is their morality? Profanity, Sabbath-breaking, licentiousness, frequenting saloons, attending corrupt dances, and indulging in "the lust of the flesh, and the lust of the eye, and the pride of life."

When the Scriptures, the grace and love of God, the virtue of Calvary's sacrifice, and the gifts of the Holy Ghost are proclaimed, it affects men's hearts, produces good works, and fills the soul in life and in death with a joy which the world knoweth not.

6. *The Bible is infallible in its aim and purpose.* Where else can infallibility be found? We reject the infallibility of the Pope and that of human wisdom. Some men who are considered, and who consider themselves educated and exceedingly wise, say that there are many mistakes in the old Book: that the history of Adam and Eve is but a fiction, that the account of the fall in Eden is but a myth, and that Moses committed a great error, especially with respect to man—that he pays no attention to the law of evolution. Oh! they know too much to believe what they cannot disprove. While inspecting God's Book they feel like taking Jehudi's knife to cut off portions of it and cast them into the fire. But have they another revelation? Can they find anything that will do as good work? What shall we have in its place? Is it the Rig Veda, the Koran, or the Book of Mormon, or what? Let a selection be made from the best or from all, and the difference between it and the Bible will be as vast as the difference between a pearl and a mushroom.

Verses constitute the light we have to understand every subject, and the excellence and integrity of all things. "Whatsoever thing are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things

are of good report," they are to be found in the Bible. Imagine a man removing the lamp or lowering the gas-light to show his goods; there must be something wrong with his materials, that they will not bear the light. When men attempt to belittle your idea of the inspiration of the Bible, they have goods to offer that will not bear the light, and they themselves cannot stand the test. It is said of some men that "they love the darkness rather than the light, and they will not come into the light, because their works are evil." They cannot bear the divine light, therefore they want to hide in darkness. They are like owls flying swiftly to some dark place to avoid the sunlight. We are not afraid to show all we have in the light of the Bible, and we are not in fear of the philosophy and the science brought forward to prove almost everything. We shall ask two questions: (1) What actual or possible moral evil is there which the Bible does not condemn and prohibit? (2) What virtue, actual or imaginable, does the Bible not command and teach? We have respect for scientists and philosophers; some of them do good work, noble work, and science and revelation cannot be opposed to each other. But the so-called science is not infallible. Their frequent change of opinion and their fiery discussions with each other prove that their science is a very shaky thing, and some things that were considered scientific facts ten years ago are now rejected. Notwithstanding the differences and uncertainty, they unite to attack the Bible.

When the Rev. Thomas Phillips, Bible agent from Wales, was in this country many years ago, he remarked that in the main stations they took hammers to the wheels, and he applied the illustration by saying that infidels used their hammers to attack divine revelation, and that their activity proves they have no crack. They have withstood every attack from pagans and false teachers. Wherever the Bible is read and preached and believed, there follows civilization, morality, liberty, political improvements, and every useful knowledge. It makes the wilderness of the world as Eden, and the desert as the garden of the Lord. We will say Amen to everything

that is proved in science; it will not hurt religion; but it is infinitely too small to explain man, what he is and will become, without speaking of what God is; and no scientific discovery has more to do with the conversion than has the discovery of the North Pole.

We find some who call themselves scientists saying that they know nothing of God, the spiritual world, and supernatural influences on man's mind, yet egotistic and prejudiced enough to assert that because they don't know, no one else knows. Paul says: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." But they say that Paul testified falsely. The Savior says: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." They say that this also is a mistake, for God is unknowable, as He is beyond the reach of science. But in the attempt to reach God through science they resemble a sparrow attempting to reach Jupiter, while its wings are shattered before going the thousandth part of the journey. In the Bible we have a way through a Mediator to God, "past the stars and orbs and planets great and small," and to Him we shall go.

Some advise us to renounce the old-fashioned theology in order to keep abreast of the culture of the age, and discard portions of the Bible to save the remainder. I read of a number of men traveling in a vehicle through Russia, who were pursued by a pack of wolves. The horses galloped their utmost, but the wolves with their gleaming teeth and their fiery eyes were upon them. What could be done? A babe is thrown to them, and while they devour it the wolves are left behind; but soon they come again; the taste of blood had inflamed their ferocity. One man casts his wife to them. Better sacrifice some than lose all. Some deem it wise, on account of attacks made by higher critics, to satisfy the wolves by casting inspiration overboard. This is the name Christ gives them: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." To satisfy the wolves, the book of Jonah is cast out; for

they see nothing in it except a fish swallowing a man. They cast out the books of Ruth and Esther as fiction, and the first part, if not the whole, of Daniel, and other large portions. Calvinism is wholly rejected, and even this does not satisfy them; for they turn to us and say: "Gentlemen, we would like to see you take away the doctrine of free grace, limb by limb. Take away natural depravity, which is called original sin—such a thing is not consistent with the law of evolution. Make no mention of the doctrine of the atonement. To hold that divine righteousness calls for atonement is to us a stumbling-block. Do not say that God heareth prayer, for fixed laws belie the idea. If you want to succeed, do not speak of hell." No, my friends; we will retain the truth, the whole truth, and nothing but the truth. We have not the least fear of the wolves, and they know it; having failed with the Scriptures, they proceed to destroy each other. The whole truth should be preached, clearly and without equivocation. Whatever is taught in God's Word should be preached; nothing should be left out to please men. I have read of a man who believed the earth was flat and not round, and that the sun revolved around it. His children attended school, and he asked their teacher if he taught that the earth was round and revolved. He answered: "Oh! that depends on the parents. Of course the earth turns—that has been proved to be true; but if you so desire, I will teach an error to your boy." I knew a man in Ohio who preached Arminianism to his own people; that was his creed, if he had any; but when he came out to a district of Calvinistic Methodists in Gallia and Jackson, he was fully as Calvinistic as John Calvin himself. I do not say this to condemn Arminianism or to justify Calvinism, but to show the hypocrisy and dishonesty of the preacher.

The supremacy of the Bible is found in its fitness for the world—every class of people, old and young, poor and rich, educated and illiterate, civilized and uncivilized. No other than the Author of Nature could produce a book fitted to the powers and need of all men. Brahminism, Confucianism, Mohammedanism, and Buddhism are but

feeble and impoverished principles, a mixture of exaltation and degradation, truth and error, fact and fiction—too weak to lift men from the sloughs of corruption and to check the most sinful inclinations and principles—too weak to overstep their geographical boundaries, and dying of old age and failure in their own country. But the Bible principles work their way to every land beneath the sun, crushing every opposing power, and effecting liberty, exaltation, and joy to the inhabitants. It bears the light of science, strengthens the human mind, and extends knowledge in every art and science. Every country without the Bible is at a stand-still, without gain or improvement from age to age; and not only that, but it sinks deeper into superstition, and ignorance, and barbarism. Where there is no Bible there are no humane institutions, such as hospitals, alms-houses, schools for the blind, and orphanages.

The Bible alone gives us an account of the creation of the world, the creation of man, the fall, the advent of sin into the world, the corruption of human nature, the future state, and light on the world beyond the grave. It alone shows God's plan to liberate man from the grasp of sin, to sanctify his nature, and bring him to endless glory and bliss, having been cleansed in the blood of the Lamb. The Bible alone tells us what kind of a being God is. No one can tell what God is but God himself. In fact, no one can give an account of man except his Creator. The account given of him in the Bible could not possibly have sprung from the imagination of man. He would first have to change his nature and rise infinitely above himself. Look at the best portrayal of God ever created by the imagination of man: the intellectual product of Greek and Roman philosophers—the divinities that were worshiped by their greatest philosophers, and whose praises were sung by their best poets. Make the best selection from the product of human wisdom, and the difference between it and what the Bible says of God will be greater than that between an angel and a scarecrow.

We note, further, that the plan of salvation from sin through the incarnation, the sufferings and the death of

the God-man was an idea that never entered into the mind or heart of carnal man to conceive; and that corrupt man is accepted of God and made a saint on the ground of the propitiation He found in His own Son. This conception was not fathered by any human being, and to the carnal mind it is an offense and a stumbling-block.

Think again of the influence of Bible truths on the heart of man. The distant is brought near, the corrupt is cleansed, the swearer becomes a worshiper, the drunken is made sober, thieves become honest, and they are filled with exceeding and unspeakable joy. By the power of the Holy Ghost they effect a complete revolution. They raise men from the sloughs of the devil, and make them instruments to bring a host to the Savior. Think of Jerry McAuley, a man who had fallen to the extreme depths of sin, being saved and made an instrument in God's hand to bring thousands of Satan's prisoners from the slums of New York to the glorious liberty of the sons of God. Helen Gould attended a meeting of the mission which he had established; the place was full, and many of those present had been, and many still were, of the lowest class in the city. She made a request that those who had been public drunkards, but had renounced drink and had experienced a thorough conversion, should stand, and immediately fifty persons responded.

In Wales, where the Word of God was once neglected, it has the foremost place in hundreds of families; its principles have become a vital power in thousands of souls, and praises to the Most High ascend like fragrant odors even from the depths of Glamorgan's coal-pits; yea, the old, old story of Jesus and His precious blood has made new creatures of the pagans of Khassia Hills, and has stirred the children of the hills to sing songs of praise to Him who died between thieves. I am proud of the old Book.

"'Tis the Word of God eternal,
Spiritual gift of worth divine;
Pearls transparent, fragrant essence,
Gems of Canaan, all are thine.

Of creation, man's rebellion,
Full redemption to mankind,
In the Scriptures, every sinner,
Seeking knowledge, he will find."

I have read of a missionary in a pagan country starting home from a visit; it was night, dark, windy, and rainy, and he was afraid of losing his way. One of the natives brought him a small light in his hand, saying: "Take this." He said: "The wind will blow it out." The native replied: "It will take you home." "The rain will put it out," said the missionary. "It will take you home," insisted the native; and so it did. The Bible is a lamp unto our feet and a light unto our path on the journey of life to our eternal home. But you say: "There is strong opposition to its principles." Let it be so; "It will take you home." "The higher critics and the new theology seek to eliminate its divine element." Pay no attention to them; "It will take you home." "I am afraid of the swelling of the Jordan and its raging tempests." Hold on to thy lamp; "It will take you home." Its rays as a search-light will penetrate through the mist that envelopes the valley, and give thee a glimpse of the immortal shores beyond the gloom.

"When he walks down the steps
Of death to river side,
Still holding lighted lamp
In hand, above the tide,
From yonder shore they see him move,
By its fair light, to home of love."

At the time of the Civil War in this country, a young man was appointed a sentinel, with strict command not to let anyone cross the line. That night the chaplain felt impelled to visit a dying soldier, and had to pass the sentinel; but when he was asked for the password, he had forgotten it, and was obliged to return and obtain it. The second time he came, the sentinel said: "The password, sir," "Massachusetts," said the chaplain. "Pass by," said the sentinel. Having passed the line, the chaplain turned to the sentinel and said: "Young man, we are approaching a great battle, and many will die; you

may be one of them; would you like to go to heaven?" "I would, sir." "But," said the chaplain, "there is a sentinel at the gate of heaven, and no one can pass in without the password. Have you secured it?" The young sentinel took from his pocket a book, and said: "Do you see this, chaplain?" "Yes; what is it?" "This is the Bible my mother gave me the morning I left home. She folded me in her arms, her tears fell on my cheeks, and she said, 'Take this, my boy, and read it,' and I have done so, and there is in it a verse which I believe will serve for a password." "What is it?" He replied: "'And the blood of Jesus Christ, His Son, cleanseth us from all sin.'" "That will do, young man; God bless you," replied the chaplain.

Let us search the Scriptures to obtain a password that will give us entrance through the gate into the Heavenly City.

THAT ANOTHER WORLD AWAITS THE SAINT.

If in this life only we have hope in Christ, we are of all men most miserable.—*I. Corinthians xv. 19.*

THE APOSTLE SHOWS in the context that the resurrection of Christ assures the saints' resurrection; and if Christ hath not been raised, they also which are fallen asleep have perished. He intimates that if no better life than this exists, Christianity is a failure. If the Christian's hope in Christ does not reach farther than this world—if no world of pure blessedness and eternal happiness exists beyond, then faith, hope, and love die in disappointment, and the gospel is false. The strength and consolation of saints during their pilgrimage is the thought that it will terminate in heaven. This enables them to be joyful in tribulations and to be willingly spoiled of their possessions, knowing that they have a better possession and an abiding one. Christ bids His followers be happy when persecuted for righteousness' sake, because their reward is great in heaven. Moses chose rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season, for he looked unto the recompense of reward. Where did he receive the reward? In the wilderness? No; for he found there nothing but trouble. Was it in Canaan? He was not allowed to enter Canaan at all. He looked forward to the heavenly Canaan.

The text sets forth the redemption of the body and immortality of the soul. The body is mortal and the soul immortal. God said to Moses in the bush, "I am the God of Abraham, of Isaac, and of Jacob." The words, according to Christ's testimony, prove that the

patriarchs were living; for if their souls were dead, in which their personalities abode—if they ceased with the body, then they did not exist, and He is not the God of the non-existent. All souls that ever lived are still in existence, and ever will be.

There are two facts on which every religious principle rests, and they demand the attention of every living being; namely, the existence of God and the immortality of the soul. That we shall exist forever in another world is a fearfully serious thought, and we must believe it if we believe the Bible. The question, "Is there any life awaiting us after the present life?" rises out of the very depths of our nature, and it is impossible for us to leave it unnoticed. It is not a question of education and culture, but it comes to us with the dawn of intelligence; it agitates the mind of the child as well as that of the adult. Does the grave terminate existence, or is there another leaf to turn on which no last word is found? Can we write "Finis" on the tomb-stone, or "Continued"? We find the thought among all nations of earth, civilized and uncivilized, that man's life continues. Such was the opinion of the Egyptians, the Greeks, the Romans, the American Indians. Many opinions which were cherished by various peoples have been set aside by the light of science, but the thought of immortality waxes stronger. And the fact that this feeling is alive in every man is one of the scientific and theological proofs that man is to continue for ever.

We shall look into the proofs, outside of revelation, to show that man is to live in a world beyond.

1. *Belief in the soul's immortality rests on the longing of the soul itself.* Emerson says that when God intends to accomplish anything in His universe, He stamps His will on mind, and He fixes the law of every creature in the nature of that very creature. This is but another way of saying that our native feelings and convictions are of divine origin, and that they point unmistakably to God's intention regarding us. This conviction that we are to live beyond the grave wields a strong influence upon our mind. It is no external or extraneous factor,

but is interwoven with the innermost powers of our spiritual nature. The thought has not grown in the mind out of a seed from without, but it belongs to the soul itself and rises from it as spontaneously as aroma from a flower, or light from the sun. Is the belief an unfounded one, that if there is a common desire for anything in our nature, it shall be satisfied? If we desire society, we have men and women of affinity to enjoy. If we crave knowledge, we are surrounded with abundance of means to gratify it. Since there are fish, there is water; since there are wings, there is air; since thirst exists, water to quench it also exists. And the native desire of man to live forever in a larger sphere and enjoy greater happiness is not an exception. It is of this thirst for immortality that Whittier says:

"Love will dream and faith will trust,
Since He who knows our need is just,
That somehow, somewhere, meet we must."

F. W. Robertson claims that the reaching forth of our affections toward the infinite is the strongest proof of future life. When one we love departs, our immortal nature reaches forth after him into another world. We are almost Sadducees until we lose a loved one; but afterwards we strain our eyes to peer through the mist that covers the valley in search of distant scenes—the land of immortality. What is this but the feeling, the instinct which God planted in my nature? I ask my Savior: "Are there eternal mansions awaiting us?" And He answers: "If it were not so, I would have told you." That is, "You expect to live beyond the grave, and if, in this, you cherished a false hope, I, your Teacher and Friend, would undeceive you."

2. *The belief in a future life is substantiated by reason.* Among other facts related to this matter we mention that man is taken hence before he attains the purpose of his existence; he leaves this world while his heart is full of high purposes and desires unrealized. In this he differs from every other creature around him; animals have no such breaks in their course. Let the ox die, and he is not

grieved with unfinished purposes and unattained hopes; in dying, he does not crave for anything better than this world. The eagle, when shot and falling to earth, does not lament because she is hindered in her flight to the sun. Do any of the beasts of the far North die full of dreams of some Elysium? Each of these is just what he is if he could live for a thousand years. They have attained the apex of their existence, and have filled the measure of their desires; never will they be higher and better; annihilation is no loss to them. But is there a human being on earth of whom this would be true—a good man? Take the ripest life in all history; how small his exploits in comparison to his desire and his power! The accomplishments of Sir Isaac Newton have been the wonder of succeeding ages; but his own testimony was that he had only gathered a few pebbles on the shore of the measureless sea of knowledge. Not a hundredth part of his desire for knowledge was satisfied; conscious of powers reaching forth into immensity and inspired with hope that leaped beyond the limits of time, he felt that he had not mastered the A B C of knowledge, and that he had only begun to think when death put an end to his earthly course. Before us stands a ladder reaching to heaven, and we hear a voice saying, "Climb hither!" and yet I fall while my foot is on the first rung.

In view of all this, can we not exclaim: "If there be a God, will He mock His creatures with the idea that there is another life?" Can we believe that our wise and beneficent God would bring into existence a million human beings who end their lives conscious of being unfinished, incomplete?

Furthermore, if life ceases here, the preparations are out of all proportion to the results. How complete and how beautiful the furnishings of this world! What wealth of power, wisdom, and goodness, all adapted to be the home of men! How beautiful all things are, from the flowers at our feet to the stars above. Can we believe such wealth of wisdom, goodness, and beauty to be bestowed upon a cemetery? Such it is if man is not immortal. Let the materialist take comfort in the thought

that the world is to remain a valley of dry bones, over which the breath of life will ever move, but we will console ourselves with the belief that it is but a field in which God has planted the seeds of immortality. The Supreme Being who has won our hearts by His gracious influence will not cast us aside as worthless things. Impossible the thought that He who has taught us to know Him, to love Him, and to do His will would make us only targets for the arrows of death. Earth with all her excellences satisfies not. She leaves vacancy, uneasiness, craving that only the Divine Spirit can appease. This restless discontent of the heart is not sinful, but a sublime feeling of a soul awakened to the fact that he is greater than the universe, and that he must have a higher life to satisfy his ideals and pursuits.

3. *Another proof is found in the inequality of penalty and reward.* Here we often see the innocent gradually pining unto death with painful disease, suffering from the tongue of malice, heart-broken in prisons, rotting in dungeons, hung on gallows, made the food of fagots, thrown into lions' dens and fiery furnaces. Men and women, the best of earth, have had their faces flooded with tears, and have walked through this world broken-hearted. The wisdom that fell from their lips and the blessings scattered by their hands were received with cruelties; good people have suffered the greatest injustice at the hands of wicked men, oppressed, tormented, insulted—yea, killed. "They were stoned, they were sawn asunder, they were tempted, they were slain with the sword, they went about in sheepskins, in goatskins; being destitute, afflicted, evil-entreated (of whom the world was not worthy), wandering in deserts, and mountains, and caves, and the holes of earth."

On the other hand, we find evil men of the very worst type filling the loftiest places of power and influence, who have reached their authority through oppression and dishonesty. And as Asaph says: "They are not in trouble as other men; they are not plagued like other men, their eyes stand out with fatness, they have more than heart could wish; they have set their mouth in the heavens

and their tongue walketh through the earth." Must matters remain in this way? Is there no better exhibition of God's justice than this? When will His goodness be revealed? Is there no difference between John and Judas? between the beloved disciple and the traitor? Is there nothing better awaiting Paul than Nero? Paul said: "If in this life only we have hoped in Christ, we are of all men most pitiable." A day of judgment must of necessity be, because "it is a righteous thing with God to recompense affliction to them that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of His power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe in that day."

4. *Another proof of immortality is, that this world is too small to fill the needs of man.* A man may sit at well-filled tables and satisfy his body, or dip into a well to quench his thirst, but there is neither table nor spring that can satisfy his soul. Gold and silver in plenty, houses and land, precious stones and costly raiment, thrones, power, glory—these only increase his craving for more; science, knowledge, and oratory do not satisfy. After attaining all that this earth can give, he cries: "All is vanity and vexation of spirit!" He cries: "I find in my heart desires which nothing in the world can fill!" He is greater than the world he lives in, and asks: "Is this the only condition for me—my only home? If so, why was I made too large for the place I occupy? Why place me in a world too small to fulfill my wants? Why furnish me with wings to ascend to heaven, and then be restrained in a tiny cage?" Would any man build a stately ship of six or seven hundred feet to sail the Sea of Galilee? Certainly not. It is evident that this world is merely a preparatory or a probationary state. The wings of the soul, "from the wilds of the

desert, shall flee to the land of the blest." Vessels of mercy shall find themselves launched upon an ocean, shoreless, bottomless, tideless.

5. *Another fact worth mentioning is, that the mind does not weaken like the body.* Mental capacities are often strong while the body lies weakened with disease or exhausted with old age. Some of the finest productions of mind have been written with a quivering hand. The handwriting of Dr. Green, of Princeton, was so indistinct on account of age that it was impossible to read, but his mind was young and strong until the end. Hearing is regarded essential to the composition of music, and yet the grandest symphonies of Beethoven were composed when he was entirely deaf. The ears of the soul were unimpaired, though the ear-drums were worthless. The organ becomes old and outworn, while the fingers of the player gain in strength and skill. Physical powers may wear out by being used of the mind, while the mind itself constantly gains strength; yea, it will work in a glorified body without ever wearying or wearing out. Will mind filled with God—mind that seeth the invisible, and wrestles with the great problems of the spiritual universe—will it, can it die? Will the musical faculty which is so inspired by the songs of Zion ever die? Shall the powers with which Ann Griffiths composed her heaven-born hymns vanish? Think of a young man of godly parentage, full of talent and ambition; perhaps he decides to be a minister of Christ, or to devote his life to mission work. He goes to college, where he stands at the head of his class and graduates with honors. His aims are high, his hopes are strong. But ah! in a few weeks he dies. The tree is cut down while in full blossom, before any fruit appears. Oh, how sad we all feel! Is it all in vain? Are all his powers and knowledge and culture and consecrated purposes vain? Believe nothing of the kind. His motive was good, his endeavors were noble, and God commended him—took his motive for the deed, and took him to another world, where his faculties shall have another and a better opportunity to develop and become a shining star in God's galaxy. Immortality is by no means the belief of weak minds, but of the mightiest

minds that ever appeared on earth. They agree with Ben Ezra:

"Earth changes, but the soul and God stand sure.
What entered into thee, that was, is, and shall be;
Time's wheel runs back and stops; potter and clay endure."

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The Christian is calm in suffering and joyous in tribulation, for not one sigh or tear goes unnoticed.

Proofs of a future state are many and strong. The agnostic Buckle, author of "History of Civilization," said that belief in immortality came nearer to being a certainty than any other belief, and, once doubted, drove men to despair. He based his belief upon his own inmost feeling, and said, "It must be true." If there is no life beyond the grave, if we are to put such stress upon spiritual realities, why do they all cease here? why do the marvellous works of God end in oblivion? For what purpose was the incarnation? Wherefore did Christ die? Is the virtue of the atonement to end with this life? Why should we warn sinners to flee from the wrath to come? Why preach that whosoever believeth shall not perish, if he is not to obtain eternal life? In this life we are only in a state of infancy, a probationary state, in order to be prepared for our eternal home. We will cling to this hope set before us—the hope of life eternal, founded on reason, on the Word of God, who cannot lie, and on the resurrection of Jesus Christ from the dead. It is human for us to cling to this; it is instinctive; it is divine; "and the righteous hath hope in his death." Balaam looked for a state of compensation beyond death, and with an inward passion he cried: "May I die the death of the righteous, and let my end be as his."

Dear friends, the thought of dying forever is a very serious matter. It was this that wrung the words from the Vicar of Llandovery:

"Y gair byth sy'n tori 'nghalon
Y gair byth sy'n cnoi 'ngholuddion."

Think also how different the feelings and experiences of

the godly as compared with the ungodly, on the approach of death. For example, Paul and Lord Byron. Paul says: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." But Byron wrote:

"My days are in the yellow leaf,
The flower and the fruit of life are gone;
The worm, the canker, and the grief
Are mine alone."

He stands on the reef of time, naked and aghast, without God, without hope of future bliss—nothing but the worm, the worm, the canker, and the grief! Prof. Paulus was a scholarly man, but he would not embrace Christianity; he did not believe in a future state. He called his friends to his death-bed to see how an atheist and a philosopher could die. "Take note," said he, "I now give a description of the nature of our dissolution; this is the end of what is called soul." His friends expected the revelation of some interesting proof of the belief of their teacher. But he threw his head back upon the pillow, closed his eyes, and lay there perfectly still for a while; then, with startling suddenness, he opened his eyes and cried with a loud voice, "There is another life! there is another life!" and soon expired.

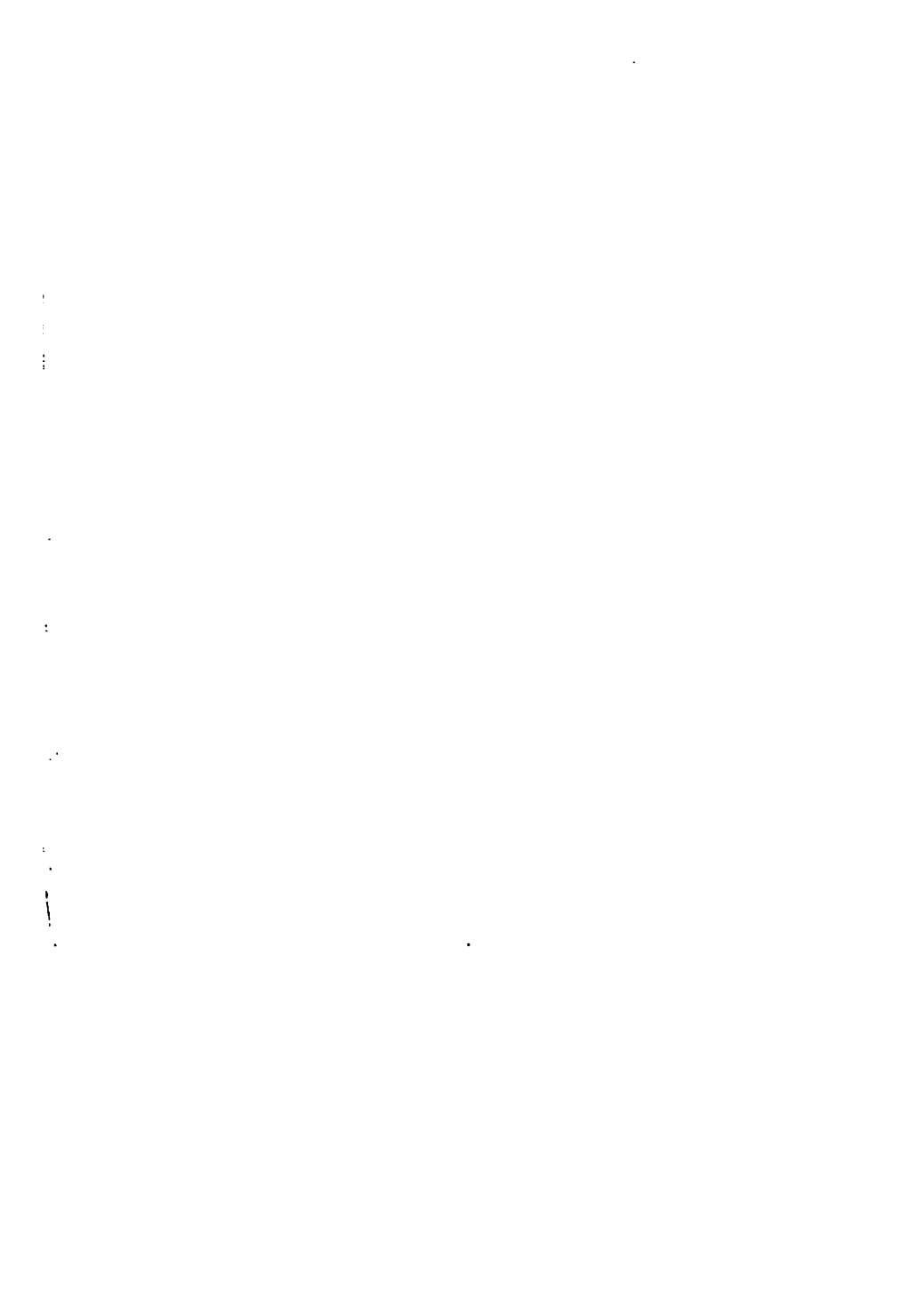
Lord Byron said: "Undoubtedly, men who believe the gospel have a great advantage over all others, because, if true, they shall be rewarded; and if there is no future, they shall be with infidels in their eternal sleep, having been comforted by lofty hopes during this life, without one disappointment to follow." David Hume influenced his mother to discard her religion. She wrote to her son in her last illness: "Philosophy gives me no comfort in my sorrow. I am left with no hopes, no religious comforts, and my mind has sunk into a hopeless state. Let me know of some comfort that philosophy gives in the hour of death." Voltaire gives a fearful description of

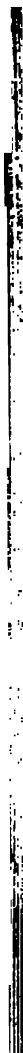
human life, and is filled with fear at the picture; then he says: "I would be glad if I had never been born." Halyburton, after describing the ecstasy which filled him in his mortal agony, cried: "Glory to God that ever I was born!" The record of Voltaire's death is one of the most dreadful things I ever read. Charles IX., author of the massacre of St. Bartholomew, was taken with pangs of conscience—the pangs of a guilty conscience. He cried: "I am being cruelly tormented! Oh, what blood! such murderers! O my God, forgive me and be merciful! What will be the end of all this? What shall I do? I am lost forever!"

The godly Janeway in the arms of death said: "How sweet is Jesus! Death, do thy worst! Death has lost its terrors! It is nothing. I am anxious to go to Christ. Oh, the unutterable glory which I behold! My heart is full!" Says Toplady: "What a great thing it is to be able to triumph in death! As the vessels of heaven are emptying, they are re-filled." David Brainerd said to his children and servants: "I am going to eternity, and I delight to think of eternity, and that which makes it so sweet is its unending duration." Richard Baxter said: "I am in pain, but have peace within." When asked later how he felt, he answered, "Almost well."

What do the testimonies of such godly and ungodly men prove except that another world exists, and that a state of penalty and reward awaits the children of men according to their deeds? What are these emotions felt before dying but foretastes of the sorrow or the bliss which awaits them in the spirit world? Can we believe that the triumphant feelings of the one and the sorrowful feelings of the other are illusions, and that no reliance can be given to the inbred emotions of our moral nature? Oh, no; there is perfect harmony between the testimony of nature and the Word of God.

"Tragwyddoldeb, byd o sylwedd
 Cartref pawb o ddynolryw
 Rhai yn nofio mewn dedwyddwch
 Eraill tan ddigofaint Duw,
 Cyn myn 'd yno
 O, am 'nabod Iesu 'n ffrynd."







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